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Richd. Fisher Esq.
With the Compiler
SPECIMEN *Respectful*
OF *Compliments.*
A BIBLIOGRAPHY.

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A FRAGMENT.
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125 Copies issued for private distribution.
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— — — — —
1884.

258-

62. 1st from T. D. Welby

SPECIMEN OF
A BIBLIOGRAPHY
OF
OLD BOOKS AND PAMPHLETS,
ILLUSTRATIVE OF
THE MUG, GLASS, BOTTLE,
THE LOVING CUP,
AND
THE SOCIAL PIPE.

INTERSPERSED WITH TITLES OF CURIOUS OLD BOOKS,
ON HEALTH AND LONG LIFE.

WITH ILLUSTRATIVE FRAGMENTS,
IN PROSE AND VERSE ;

Spiced with Anecdotes of Celebrated Toppers.

Compiled by me,

G. B.

DISS:

PRINTED FOR THE COMPILER, BY LUSHER BROTHERS.

1885.





WINE, ALE, BEER,
TOBACCO, COFFEE, &c.

"I love Anecdotes. I fancy mankind may come, in time, to write all aphoristically, except in narrative; grow weary of preparation, and connection, and illustration, and all those arts by which a big book is made. If a man is to wait till he weaves anecdotes into a system, we may be long in getting them, and get but few, in comparison of what we might get."—DR. JOHNSON. (*Boswell's Tour*).



Go little book, and show the fool his face,
The knave his picture, and the sot his case ;
Tell to each youth what is, and what's not fit,
And teach, to such as want, sobriety and wit.—

The Club ; or, A Gray Cap for a Green Head.

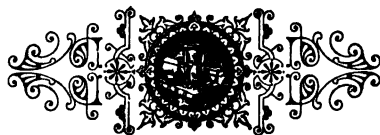
By JAMES PUCKLE, 1733.



I am but a *Gatherer* and disposer of other men's stuff.—*Wotton*.



Come, Anecdote ! with all thy graces come,
Relieve the grave—to mirth thy rites afford,
And crown the sparkling glass and hospitable board.—*Cooke*.



INTRODUCTION.

(Culled from Burton's "*Anatomy of Melancholy*.")

DEMOCRITUS JUNIOR, to the Reader.

"GENTLE READER, I presume thou wilt be very inquisitive to know what antick or personate actor this is, that so insolently intrudes upon this common theatre, to the world's view. 'I am a free man born, and may choose whether I will tell: As a good house-wife out of divers fleeces weaves one piece of cloth, a bee gathers wax and honey out of many flowers, and makes a new bundle of all, I have laboriously collected this cento out of divers writers, and that *sine injuriâ*: I have wronged no authors, but given every man his own. I cite and quote mine authors, the method only is mine own.

How shall I hope to express myself to each man's humour and conceit, or to give satisfaction to all? Some understand too little, some too much. Some are too partial, as friends to overween; others come with a prejudice to

carp, vilifie, detract and scoff; some as bees for honey, some as spiders to gather poyson. What shall I do in this case? As a Dutch host, if you come to an inn in Germany, and dislike your fare, diet, lodging, &c., replies in a surly tone, 'If you like not this, get you to another inn:' I resolve, if you like not my writing, go read something else. I do not much esteem thy censure: take thy course: 'tis not as thou wilt, nor as I will: but when we have both done, that of Plinius Secundus to Trajan will prove true, *Every man's witty labour takes not, except the matter, subject, occasion, and some commending favourite happen to it.* If I be taxed, exploded by thee and some such, I shall haply be approved and commended by others; as I have been honoured by some worthy men, so have I been vilified by others,* and shall be; 'tis the common doom of all writers: I must (I say) abide it: I seek not applause; I would not be vilified; I fear good men's censures; and to their favourable acceptance I submit my labours."



* I have been vilified by five or six vagabonds; three dead 'uns, and two now living not a hundred miles from ———. *G. B.*



P R E F A C E .

THE basis of the following Bibliography was taken from the Auction Catalogue of the late Mr. George Smith's interesting and important Library. The distiller of the original "Old Tom Gin," was for a period of twenty-five years an indefatigable collector of everything illustrative of the business in which he was for many years so extensively engaged ; not only collecting almost every old Book, Pamphlet, and Broadside, as they occurred in the public auctions and elsewhere, illustrative of Distilling, and Gin, but nearly all the old Books on Wine ; Sir John Barleycorn, and others illustrative of the London Taverns ; Drinking Customs and Usages, &c. For nearly twenty years he was assisted by myself in forming his collection, usually during the Book season calling at my shop in High Holborn regularly four or five days a-week ; at the same time a pair of his beautiful riding-horses might be seen standing opposite my door ; and on my removal to King

William Street, Strand, I used often to meet him at the Auction Rooms of Messrs. Sotheby, Wilkinson, and Hodge. I am pleased here to record, that, he was one of my most constant, agreeable, and valued customers, ever communicating to me the fruits of his extensive reading, and great and varied knowledge of old literature. I owe to him and many others, my frequent visitors, the pleasing recollections of a long life, passed in a congenial occupation ; the knowledge of which was acquired by degrees, and stored up in a head which seldom forgot the title of an old book, or anecdote once read or quoted to me.

In the Bibliographical portion, I have, as a rule, given only first editions. For the Historical portion, and the Anecdotes, I have not referred to many well-known works, but have rather sought out fragments from a variety of sources, myself merely adding the connecting links, and weaving them into one harmonious whole.

(Signed)

GEORGE BUMSTEAD.

Disa, October 25th, 1884.





SECTION I.
BIBLIOGRAPHY.



Sir, he hath never fed of the dainties that are bred in a book.—
Shakespeare.

Books, dear books,
Have been, and are, my comforts ; morn and night,
Adversity, prosperity, at home,
Abroad, health, sickness—good or ill report,
The same firm friends ; the same refreshment rich,
And source of consolation.

DR. DODD.—*Thoughts in Prison.*

NOTE.—ALL THE BOOKS WERE PRINTED IN LONDON
UNLESS OTHERWISE DESCRIBED.

A CATALOGUE of the Curiosities to be seen at
Don Saltero's Coffee House and Tavern in
Chelsea, 8vo. N.D.

“In Cheyne Walk were the Coffee House and Museum of Salter who
had been Sir Hans Sloane's valet—‘Don Saltero’ described by Steele in
the *Tatler*. (No 34).”—*Hare.*

A BROWN DOZEN DRUNKARDS (ali-ass Drink-hards)
Whipt and Shipt to the Isle of Gulls, *woodcut*, 4to. 1648
“*Plato* told drunken and angry men to behold themselves in a glass.”

- ACT FOR PRICES of Wines, *folio broadside*. 1657
- A COUNTERBLASTE TO TOBACCO, by King James the First, 4to. 1616
- A DEFENCE OF TOBACCO; with a Friendly Answer to the late printed Booke called Worke for Chimney-Sweepers, &c., 4to. 1602
- A DISSERTATION concerning the Origin and Antiquity of Barley Wine (by Archdeacon Rolleston), 4to. *Oxford*, 1750
- A DITTY DELIGHTFULL of Mother Watkin's ale, A Warning well wayed, though counted a tale. (A Black Letter Ballad.) about 1592
- AKERMAN, (J. Y.) Examples of Coffee House, Tavern, and Tradesman's Tokens, *plates*, 8vo. PRIVATELY PRINTED, 1847
- ALEHOUSES PERNICIOUS to the Public, by the V. of S. in Kent, 8vo. 1758
- "What soberness conceals, drunkenness reveals."
- ALE. THE EX-ALE-TATION OF ALE, 12mo. 1671
- "Merry swains, who quaff the nut-brown ale."—*Beattie*.
- ANTIDOTE AGAINST MELANCHOLY, made up of Pills, compounded of witty Ballads, Jovial Songs, and Merry Catches, (Including 'The Ex-Ale-tation of Ale.') *plate*, 4to. 1661
- AN APPEAL to the Public; In Relation to Tobacco, 8vo. 1751
- AN ANTIDOTE to Pills to Purge Melancholy. With engraved plate on title in two compartments, representing Two Jovial Parties, (the Work, commencing with the Praise or Exe-ale-tation of Ale.) 8vo. 1669
- "I am as melancholy as a gib cat."—*Shakespeare*.

A NEW AND MERRIE Prognostication : devised after the finest Fashion.

Made and written for this present yeare,
By foure witty Doctors as shall appeare,
Spendall, Whoball, and Doctor Dewes-ace,
With them Will Sommer takes his place,
They have consulted all in deede,
To solace them, that this shall reede.

woodcuts, 4to.

1623

A NEW BALLAD against Unthrifts, BLACK LETTER, *folio broadside*. 1561-2

A NEW BALLADE intytuled, Good Fellowes must go learne to Dance, BLACK LETTER. *With a woodcut of good fellows drinking and dancing.* 1569

"Wine distempereth the wit, weakeneth the feet, and overcometh the vital spirits."—*Aristotle*.

A NEW DICTIONARY of the Terms, Ancient and Modern, of the Canting Crew, in its several tribes of Gypsies, Beggars, Thieves, Cheats, &c. 12mo. 1690

AN INTERLUDE of Welth and Helth, full of Short, and mery Pastyme, BLACK LETTER, 8vo. N.D.

"He that wants health, wants everything."—*French Proverb*.

A NOTABLE and prodigious Historie of a Mayden, who sundry yeeres neither eateth, drinketh, nor sleepeth, neyther avoydeth any Excrements, and yet liveth, 4to.

1589

AN ORDINANCE of the Lords and Commons, assembled in Parliament Concerning the Excise of Tobacco, 8vo.

1643

ANTIDOTHARIUS in the whiche thou mayst lerne to make Plaesters, Salves, Oyntementes, Powders, Bawmes, Oyles, and Wounde Drynkes, BLACK LETTER, 12mo.

R. Wyer, N.D.

ANTIDOTHARIUS, The. (a cheap physical treatise) 12mo.

Imprynted by me, R. Wyer, N.D.

'It seems to have been,' says Herbert, 'from these little cheap physical treatises, which perhaps were sold for an half-penny, at most for a penny, that the old women were furnished with their nostrums.'

A PIPE of Tobacco, 8vo. 1744

A PILL to purge Melancholie, or a preparative to purgation :
or Topping, Capping, and Cupping ; take either or whether :
or mash them and squash them and dash them, and diddle
cum derrie come dun them all together, 4to. N.D.

"As melancholy as an unbraced drum."—*Mrs. Centlivre*.

A PROGNOSTYCACION for ever of Erra Pater, a Jewe
borne in Jewrye, and Doctoure in Astronome and
Physicke. Profitable to kepe the Bodye in Health, 12mo.

Impr. by R. Wyer, N.D.

ARCHER, J. Every Man his own Doctor, with Herbal,
12mo. 1673

* * In Beloe's Anecdotes, 1. 199-200, is a list of inventions by this
celebrated physician.

ARISTIPPUS, or the Jovial Philosopher, 4to. 1630

"It's good to be merry and wise."—*Burns*.

ARMSTRONG, J. Art of Preserving Health, 8vo. 1745

"The sick man desireth not an eloquent physician, but a skilful
one."—*Seneca*.

ARNOLD DE VILLA NOVA. The Defence of Age and
Recovery of Youth. 12mo.

Imprynted by me, R. Wyer, N.D.

"Who steals an old man's supper, does him no harm."—*T. Fielding*.

ARRAIGNING AND INDICTING of Sir John Barley-
corn and J. Robins the Author, 4to. 1575

ART AND MYSTERY of Vintners and Wine-Coopers, by
E. T., 8vo. 1734

ARRAIGNING (The) of Sir John Barleycorn, a rare
chap-book, 12mo. N.D.

"Sir John Barley-Corn is the strongest Knight."

ART OF PRESERVING old Men's Healths, 12mo. 1738

"Spare diet and no trouble keep a man in good health."

A TREATISE upon the Herb Tobacco, pointing out its deleterious, pernicious Quality and its fatal Effects, upon the Human Constitution, by the great variety of Disorders it occasions. Not only affecting three of the Five Senses, to a great Degree, but impairing the Faculties of the Mind, &c. By a Gentleman of the University of Cambridge, 8vo. 1760

"As bland he puff'd the pipe o'er weekly news
His bosom kindles with sublimer views."—*T. Wharton*.

A TREATISE on the Culture of the Tobacco Plant; with the Manner in which it is usually cured. Adapted to Northern Climates, and designed for the use of the Landholders of Great Britain, 8vo. 1779

A TRUE COPY of the Excise Bill intituled, A Bill for repealing several Subsidies, and an Impost now payable on Tobacco of the British Plantations; and for granting an Inland Duty in lieu thereof, 4to. 1733

A TRUE DESCRIPTION of the Pot-companion Poet, 4to. 1642

"A drunken man, like an old man, is twice a child."—*Plato*.

A VADE MECUM FOR MALT WORMS; or, A Guide to Good-Fellows; being a Description of the Manners and Customs of the most eminent Publick Houses, in and about the Cities of London and Westminster. Numerous Woodcuts of the Signs, two parts, 8vo. N.D.

* * Only one perfect copy known, which sold for £42 in the late Mr. Tyrrell's sale.

A VIEW OF THE TOWN, or Memoirs of London, in which is a Diverting Account of the Humours, Follies and Vices of the Metropolis, 12mo. 1751

A WARNING PIECE to all Drunkards and Health-Drinkers, *front. and two other plates*, 4to. 1682

"Some folks are drunk, yet do not know it."—*Prior*.

BACCHUS BOUNTIE; describing the debonnaire dutie of his bountiful godhead, by Philip Foulface of Aleford, 4to. 1594

"You must not drink out of one cup and look at another."

BACCHUS AND VENUS: a Collection of near 200 of the most witty and diverting Songs. To which is added a Collection of Songs in the Canting Dialect, with a Dictionary, *front.*, 12mo. 1737

* * Mr. George Smith's copy sold for £6.

BACCHANALIA; or, a description of a Drunken Club, folio. 1680

"Potations pottle deep."—*Shakespeare*.

BACON, ROGER; born in the year 1214 at Ilchester in Somersetshire. The Cure of Old Age, and Preservation of Youth, 8vo. 1683

"He look'd in years: yet in his years were seen
A youthful vigour, and autumnal green."—*Virgil*.

BAGNIGGE WELLS, a Poem, in which are pourtrayed the Characters of the most eminent Filles-de-Joyes, *inlaid and ILLUSTRATED with rare engravings, including a Tea Garden, after Morland by Soiron, mezzotints of Deputy Dumpling and Family, Bread and Butter Manufactory, Bagnigge Wells, Scene and Beauties of Bagnigge Wells, the extremely rare plate of the Blind Family singing at the Wells, &c.* Folio, half morocco, UNIQUE. 1779

* * No. 290 in the late Mr. Comerford's Catalogue.

BANQUETT OF DAINTIES; for all suche Gestes that
love moderatt Dyate, 8vo. 1566

* * See Brydges's *Censura Literaria*, vol. vii. 55-7.

BARCLAY, W. *Nepentes, or the Virtues of Tobacco*,
8vo. *Edinb.* 1614

BARRY, Sir E. *Observations on the Wines of the Ancients*,
4to. 1775

“Good wine needs no crier.”

BARTHOLOMEW FAIR. An Extraordinary and Singular Collection, of Remarkable Interest, containing the Rare Original Proclamation, dated 23 July, 1637, for “putting off this next Bartholomew Faire in Smithfield, and our Lady Faire in Southwarke;” on Account of the Plague; the Unique Bill of J. Harris, in BLACK LETTER; Description of Bartholomew Fair, *with curious woodcut, presumed to be unique*; Bartholomew Fair, the original Tract, *printed for Richard Harper*, 1641; A Walk to Smithfield, 4 pages, *of excessive rarity*; Play Bills, Songs, Newspaper Cuttings, and various Memoranda illustrative of this much frequented place of revelry in the 17th and early part of the 18th century, 4to.

* * No. 104 in the late Mr. George Daniel's Catalogue.

BAVERSTOCK, J. *Hydrometrical Observations and Experiments in the Brewery*, 8vo. 1785

BAYNARD, E. *HEALTH, a Poem*, 12mo. 1749

“Heaven's best treasure, peace and health.”—*Gray*.

BEER. *Reasons for taking off the Duty upon Beer and Ale, and laying it on Malt*, 4to. 1695

BEER. *Warm Beere farre more wholesome than that which is drunke cold*, 12mo. 1641

BEERIAD, or Progress of Drink, a Poem, 12mo.

Gosport, 1736

BELCHIER, D. Hans Beer Pot, his invisible Comedie of See me and See me not : acted in the Low Countries, by an honest Company of Health-Drinkers, 4to. 1618

"Drink boldly, and spare not."—*Urguhart's Rabelais*.

BLACK, J. R. Ten Laws of Health, 8vo. N.D.

BLUNT, A. (Distiller) Geneva, a Poem, 8vo. *Dublin*, 1729

BOORDE, Andrew. Nat. Pevensey ; educ. Oxf. ; Physician at Winchester ; estates Norf. ; ob. in Fleet, 1549. Breviary of Health, BLACK LETTER, 4to. *W. Middleton*, 1547

"From labour health, from health contentment springs."—*Beattie*.

—— REGIMENTE, or Dietary of Health, BLACK LETTER, 12mo. *Tho. Colwel*, 1562

"Health is better than wealth."

* * 'Of Borde's numerous books the only one that can afford any degree of entertainment to the modern reader is the Dietarie of Healthe ; where, giving directions as a physician, concerning the choice of houses, diet, and apparel, and not suspecting how little he should instruct, and how much he might amuse a curious posterity, he has preserved many anecdotes of private life, customs, and arts of our ancestors.'—*Warton*.

BRADFORD, W. R. Darby, and J. Hulls, Malt-Maker's Instructor, 8vo. 1754

BRADLEY, R. Virtue and Use of Coffee in Plague and other Infectious Distempers, 8vo. 1721

BRANDT, SEBASTIAN. Shyp of Fols of the Worlde, translated by Alex. Barclay, BLACK LETTER, *with numerous cuts*, folio. *R. Pynson*, 1509

* * The design of this work was to ridicule the prevailing follies and vices of every rank and profession, under the allegory of a ship freighted with fools.—*Lowndes*.

BRASBRIDGE, T. *The Poore Man's Jewell*, sm. 8vo.

1592

BRATHWAITE, RICHARD, nat. Warcop, Westm.; ob.
at Appleton, Yorks., 1673. *JUS POTANDI*, or the Law
of Drinking; A Solemne Joviall Disputation, briefly
Shadowing the Law of Drinking, *engraved title by Mar-*
shall.—*The Smoaking Age, or the Man in the Mist*, with
the Life and Death of Tobacco, *frontispiece engraved by*
Marshall, 12mo.

1617

"The Scythians and the Thracians contended who should drink
most."

——— *Barnabee's Journall*, 12mo.

1648-50

——— *Drunken Barnaby's Four Journeys to the North of*
England, 8vo.

1716

——— *Time's Curtaine Drawne*, or the Anatomie of
Vanitie. With other choice Poems, entituled: *Health*
from Helicon, 8vo.

1621

BREWING. *A New Art of Brewing Beer, Ale, and*
other Sorts of Liquors, 12mo.

1690

BREWER, *The London and Country*, 8vo.

1737

BREWER, T. *Merry Jests of Smug the Smith; or the*
Life and Death of the Merry Divil of Edmonton, with
the pleasant pranks of Smug the Smith, Sir John and
mine Host of the George, about the Stealing of Venison,
BLACK LETTER, woodcuts, 4to.

1657

. An unique copy in Mr. George Daniell's Sale sold for £19 10. 0.

BREWER'S ASSISTANT, containing a variety of Tables,
8vo.

1796

BRIGHT, T. *Treatise of Melancholie*, sm. 8vo.

1586

"This curious work was probably the prototype of Burton's *Anatomy*
of Melancholy."—*Lowndes*.

BRITANNIA EXCISA (a Ballad), *with woodcut*, fol. N.D.

BROADSIDE on Maulsters and Brewers, folio. N.D.

BROADSIDES (folio) Summons for Drunkenness—Sermon
on Malt—Hippesly's Drunken Man, &c., &c. *no date*

"Intemperance is the foundation of all our perturbations."

BROADSIDES, PROCLAMATIONS, &c. There were
numerous Broadsheets issued during the 17th century,
touching Maulsters and Brewers; for suppressing dis-
orderly Meetings in Taverns and Tipling-Houses; for
prizing of Wines, Victuals, &c.

"The ancient Romans would not suffer their wives to drink any
wine."

BROME, RICHARD. A Jovial Crew, 4to. 1652

"I am not merry; but I do beguile

The thing I am, by seeming otherwise."—*Shakespeare*.

BROWN, J. Interest of the Compound Distiller Con-
sidered, 8vo. 1733

BROWN, PETER, Bp. of Cork. A Discourse of Drinking
in Remembrance of the Dead, 8vo. 1715

——— A Discourse of Drinking Healths, 8vo. 1716

"Never drink the health of any person when he is drinking."—
Hunter.

BUDGELL, E. Letter to every Person (against Excise
Laws), *folio broadside*. 1733

BULLEIN, W., nat. Ely; rect. Blaxhall, Suffolk; res.
Durham; ob. 1576. Gouvernement of Healthe, BLACK
LETTER, 8vo. *J. Daye, (1558)*

"Health is a jewel, true; which, when we buy,
Physicians value it accordingly."—*Old Epigram*.

——— Newe Booke of Phisicke called ye Government of
Health, *woodcut portrait and cuts*, BLACK LETTER, 8vo.

Ihon Day, 1558

BURTON, ROBERT. *Anatomy of Melancholy*, 4to.
Oxford, 1621—Folio, *ib.* 1632

** Praised by Dr. Johnson, who observed 'it was the only book that ever took him out of bed two hours sooner than he wished to rise.'

BUTES, HENRY. *Dyets Dry Dinner*: consisting of eight several Courses. 1. Fruites. 2. Hearbes. 3. Flesh. 4. Fish. 5. Whitemeats. 6. Spice. 7. Sauce. 8. Tobacco. 8vo. 1599.

"Now mark what blessings flow
From temperate meals: and first they can bestow
That prime of blessings—health."—*Horace*.

BY THE KING. *A Proclamation, restraining the abusive venting of Tobacco*, folio sheet. 1633

CARVER, J. *On the Culture of the Tobacco Plant, coloured plates*, 8vo. 1779

[CAMPBELL, J.] *Hermippus Redivivus, or the Sage's Triumph over Old Age and the Grave*, 8vo. 1749

CARY, WALTER. *A Booke of the Properties of Herbes, called an Herbal*, 8vo. N.D.

——— *A Briefe Treatise, called Caries' Farewell to Physicke*, 12mo. 1583

"Throw physic to the dogs, I'll none of it."—*Shakespeare*.

CASE BETWEEN PROPRIETORS of News-Papers and the Coffee-Men of London, 8vo. N.D.

CHEYNE, G., nat. Scot.; ob. Bath, 1743. *On Regimen and Discourses*, 8vo. 1740

——— *Essay on Health and Long Life*, 8vo. 1724

"By temperance men become the most excellent, most happy, and fittest for discourse."—*Socrates*.

CHRISTMAS ENTERTAINMENTS. Round about our Coal Fire ; or Christmas Entertainments, containing Christmas Gambols, Tropes, Figures, &c. ; with abundance of Fiddle-Faddle Stuff, such as Stories of Fairies, Ghosts, Hobgoblins, Witches, Bull-Beggars, Raw-Heads and Bloody Bones, Merry Plays, &c., for the Diversion of Company in a Cold Winter Evening, *woodcuts*, 8vo.

J. Roberts.

CICERO. THE WORTHY BOOKE OF OLD AGE, otherwise entituled, the elder Cato, now englished : whereunto is added, a Recital of divers Men, that lived long, &c., 32mo.

Lond., Tho. Marsha, 1569.

“ Old age, in general, is not to be envied.”—*Hunter.*

CITT AND BUMPKIN in a Dialogue, over a Pot of Ale. 4to. 1680

“ A quart of ale is a dish for a king.”—*Shakespeare.*

CLARKE, ADAM. A Dissertation on the Use and Abuse of Tobacco. *The Second Edition*, 8vo. 1798

COACH AND SEDAN pleasantly disputing for Place and Precedence ; the Brewer's-Cart being Moderator, *with woodcut representing Dudgin and Powell, on coach and sedan, appealing to the brewer's-cart*, 4to. 1636

COCCHI, SIG. A. The Pythagorean Diet, or Vegetables only, conducive to the Preservation of Health, and the Cure of Diseases. Translated from the Italian. 8vo.

1745

COFFEE. The Women's Petition against Coffee, 1674.—
The Men's Answer, 4to. 1674

COFFEE SCUFFLE between a Learned Knight and a Pitifull Pedagogue, with the Character of a Coffee House (in Verse), *small 4to. Printed and are to be sold at the Salmon Coffee House, neer the Stocks Market.* 1662

COFFEE-HOUSE.—The Character of a Coffee-House, with the Symptoms of a Town-Wit, *folio*. 1673.

—— The Character of a Coffee-House : wherein is contained a Description of the Persons usually frequenting it, with their Discourses and Humours : as also the admirable Vertues of Coffee. (A humorous poem), 4to. 1665.

—— THE COFFEE-HOUSE, *frontispiece*, 8vo. 1737

—— The School of Politics ; or, The Humours of a Coffee-House, a Poem, 8vo. 1690

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—— The Virtues of British Herbs, 8vo. 1771

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HOLDEN, A. Vindication of a Pamphlet intituled, The Tryall of the Spirits, &c., 8vo. 1736

HOPS. Instructions for Planting and Managing Hops, and for raising Hop-Poles, 8vo. *Dublin*, 1733

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HUFELAND, DR. C. W. Art of Prolonging Life, 2 vols., 8vo. 1797

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“They never taſte who always drink ;
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LAMENTATION of the Fruit Wives over their Bicker, on the News of raiſing the Price of their Liquor, *folio broadſide*. N.D.

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LESSIUS, L., and L. Cornaro on Health and Long Life, 8vo. 1742

“Preſerving the Health by too ſtrict a regimen is a weariſome malady.”—*La Rochefoucauld*.

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George Herbert.

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STARRE-CHAMBER Decree as to Chandlers, Taverners, Bakers, Rates of Ordinaries, Gaming-Houses, &c., 4to. 1633

STEELE, RICHARD. A Discourse concerning Old Age, Tending to the Instruction, Caution, and Comfort of Aged Persons, 8vo. 1688

STRETTON. Hartfordshire Wonder, or strange News from Ware, being an exact Relation of one Jane Stretton visited by unusual Fits, and abstaining from Sustenance for 9 months, 12mo. 1699

STUBBES, PHILIP. The Anatomie of Abuses, 4to. 1583

* * * One of the most popular, varied, and entertaining books of this class."—*Loundes*.

—— The second Part of the Anatomie of Abuses, 4to. 1583

* * * For further account of Stubbs' Anatomy of Abuses, see Brydges's *Censura Literaria* and *Restituta*, Collier's *Poetical Decameron*, ii, 235-7; also the *Retrospective Review*, iii, 126-41.

—— NASH, THOMAS. Pierce Penilesse his Supplication to the Diuell. Describing the Over-spreading of Vice, and Suppression of Vertue. Pleasantly interlaced with variable Delights: and pathetically intermixt with conceipted Reproofs, 4to. 1592

* * * Nash ridicules Stubbes 'for pretending to anatomize abuses and Stubbe up sin by the rootes.'—Extracts from this severe satire on the reigning vices of the age will be found in Brydges's *Censura Literaria*.

STUBBE, HENRY, nat. Partney, Linc., 1631; Keeper of Bodleian Library; drowned 1676. *Indian Nectar*; or a Discourse concerning Chocolata; wherein the nature of the Cocoa-nut, and the other ingredients of that Composition is examined, 8vo. 1662

SUGAR.—Art of Making Sugar, with an Appendix on the Art of Fermenting and Distilling Molasses, &c., for Rum, 4to. 1752

SUPPLEMENT to the Impartial Enquiry into the present State of the British Distillery in Answer to Spirituous Liquors the Bane of the Nation, 8vo. (1736)

TAYLOR, JOHN, *the Water Poet*, nat. Gloucester, 1580; ob. 1654. Wit and Mirth chargeably collected out of Taverns, Ordinaries, Innes, Bowling-Greens and Allyes, Alehouses, Tobacco-shops, Highwayes, and Water-passages, in his Workes and separately, in 4to.

"There is nothing which has yet been contrived by man, by which so much happiness is produced, as by a good tavern or inn."—*Boswell's Johnson*.

TAYLOR'S FAREWELL to the Tower-Bottles, 8vo.

Printed at Dort, 1622

—— The olde, old, very olde Man ; or the Age and long Life of Thomas Parr, now living in the Strand, being aged 152 yeares. *Sixteen leaves including the woodcut portrait of Old Parr, in a black cap, sitting in a chair,* 4to. *Lond., 1635*

"Though I look old, yet I am strong and lusty ;
For in my youth I never did apply
Hot and rebellious liquors in my blood."—*Shakespeare*.

—— TAYLOR'S TRAVELS and Circular Perambulation, through and by more than thirty times twelve Signs of the Zodiack, of the Famous Cities of London and Westminster. With the Honour and Worthinesse of the Vine, the Vintage, the Wine and the Vintner ; with an Alphabetically Description of all the Taverne Signes in the Cities, Suburbs, and Liberties aforesaid, &c., 12mo.

1636

—— JOHN TAYLOR'S ALE ale-vated into an Ale-titude. A learned Oration before an Assembly of Ale-drinkers, 8vo. *Lond., 1651*

TAYLOR, JOHN. *Drinke and Welcome: or the famous Historie of the most Part of Drinks in Use now in the Kingdomes of G. Britaine and Ireland: with an especiall Declaration of the Potency, Vertue, and Operation of our English Ale, &c., 4to. Lond., 1637*

“Drink boldly, and spare not.”—*Urquhart's Rabelais.*

——— A Dogge of Warre; or, the Travels of Drunkard, the famous Cur of the round Woollstaple in Minster, 8vo.

N.D.

* * John Taylor was many years collector for the lieutenant of the Tower of London of his fees of the wines from all the ships which brought them up the Thames. He called himself the king's water poet, and the queen's waterman, and wore the badge of the royal arms. While a waterman he had a great aversion to coaches, and besides writing a satire against them, had the modesty to present a petition to King James, that all playhouses might be prohibited except that on Bankside, in order that the greater part of the inhabitants of London who wished to see plays might be compelled to go by water.—*Athen. Oxon.*

THE ART AND MYSTERY of Vintners and Wine-Coopers, containing Approved Directions for the Preservation and Curing all manner and Sorts of Wines, sm. 8vo. *Lond., 1703*

THE BACCHANALIAN SESSIONS, or the Contention of Licquorers, with a Farewell to Wine, 4to. *Lond., 1693*

“Wine wears no breeches.”

THE BOTTLE COMPANIONS; or Bacchanalian Club, being a choice Collection of merry Drinking Songs and Healths, *engraved throughout with music*, folio. N.D.

“The choleric drinks, the melancholic eats, the phlegmatic sleeps.”—*George Herbert.*

THE BUCK'S Bottle Companion (a collection of Jests), 12mo. 1772

“The wine in the bottle doth not quench thirst.”—*George Herbert.*

THE CASE OF THE PLANTERS of Tobacco in Virginia,
As represented by Themselves, 8vo. 1733

THE COMMODITY EXCIS'D, or the Women in an Up-
roar, a Ballad Opera, *front.*, 8vo. 1733

THE COMPLETE DISTILLER, 8vo. *Edinb.*, 1793

THE CONVIVIAL SONGSTER; a Select Collection of
Humorous, Satirical, Bacchanalian, 12mo. 1782

THE DRAM DRINKER, *a curious chap-book*, 12mo. N.D.

THE DREADFUL CHARACTER of a Drunkard, or
the odious and beastly Sin of Drunkenness, *frontispiece*,
8vo. 1667

"The world makes men drunk, as much as wine doth."

THE DRUNKARD'S CHARACTER, folio. 1646

THE DRUNKARD'S LEGACY. In Four Parts, *a rare
chap-book, with woodcuts*, 12mo. *Printed by Dicey & Co.
in Aldermay Church Yard.* N.D.

THE DISTILLER OF LONDON, compiled and set
forth for the sole Use of the Company of Distillers of
London, 4to. 1639

THE DISTILLER OF LONDON, compiled and set
forth by the special License and Command of the King
for the sole Use of the Company of Distillers of London,
arms of the Company, folio. 1668

THE DYETARY of Ghostly Helthe, 4to.
Imprynted by W. de Worde, 1520

THE FESTIVAL OF ANACREON: a Collection of
Modern Songs, *portrait of Capt. Morris*, 8vo. 1788

THE FESTIVAL OF BACCHUS, *frontispiece*, 12mo.
1803

THE GLASS, of Man's Folly. (A curious invective against the Vices, Follies, and Fashions of the Times), 4to. 1615

THE HONEST FELLOW, or Reveller's Memorandum Book, wherein Mars and Venus, assisted by Bacchus, are in conjunction to exhibit the Humours of the World, in a Collection of Jocular Songs now in vogue, by Bumper Allnight, Esq., 12mo. 1767

THE JUICE OF THE GRAPE; or, Wine preferable to Water, 8vo. *Lond.*, 1724

"Good wine needeth no bush."

THE JUNIPER LECTURER corrected, and his Latin nonsense paraphrased; also the Coffee Scoffer cuffed and kicked, 4to. 1662

THE MASKE OF FLOWERS. Presented by the Gentlemen of Graies-Inne, at the Court of White-hall, in the Banquetting House, upon Twelfe-night, 1613. Being the last of the Solemnities and Magnificenses which were performed at the marriage of the right honourable the Earle of Somerset, and the Lady Francis, Daughter of the Earle of Suffolke, Lord Chamberlaine, 4to. 1614

* * A challenge between Silenus and Kanasha upon the point that Wine was more worthy than Tobacco, and did more cheere and relieve the spirits of men.

THE MERRY DUTCH MILLER and New Invented Mill, wherewith he undertaketh to grind all sorts of Women, as the Old, Decreped, Wrinkled, Blear Eye'd, Long Nosed, Blind, Lame, Scolds, Jealous, Angry, Poor, Drunkards, W—, Sluts, or all others whatsoever. They shall come out of his Mill, Young, Active, Pleasant, Handsome, Wise, Loving, Vertuous, and Rich; Without any Deformity and just suitable to their Husband's Humours, 12mo. 1672

"The youth of Friendship is better than its old age."—*Hazlitt*.

THE MERRY MOUNTEBANK, or the Humorous Quack Doctor; being a certain Cure for Hypochondriac Melancholy, a choice Collection of old Songs, 8vo. 1732

THE METHOD of cultivating Tobacco, adapted to the Climate of Great Britain. With the Natural History of that Plant. From Linnaeus and other Authors, 8vo. *Edinb.*, 1782

THE NATURAL HISTORY of Coffee, Thee, Chocolate, Tobacco, In four several Sections; With a Tract of Elder and Juniper Berries, Shewing how Useful they may be in our Coffee-Houses; and also the way of making Mum, with some remarks upon that Liquor. Collected from the Writings of the best Physicians, and Modern Travellers, 12mo. 1682

THE LAST SEARCH after Claret in Southwark, or a Visitation of the Vintners in the Mint, a Poem, 4to. 1691

THE PIPES OF ALL PEOPLES. Being a descriptive Sketch of Mr. Bragge's Collection of Specimens of Art and Industry relating to the Use of Tobacco. Reprinted by permission from the *Birmingham Daily Post*, December 16, 1870; with corrections and additions, 8vo.

Privately printed.

* * Mr. Bragge's fine collection of Tobacco Pipes was exhibited at the Exhibition, South Kensington, in six or seven cases.

THE PRACTICAL DISTILLER, 8vo. 1734

THE PRAISE OF THE GOUT, a Paradox both pleasant and profitable, *frontispiece*, 4to. 1617

THE PRESENT STATE of the London Brewery, 8vo. 1760

THE RELIGION of the Wits at Button's refuted, 8vo. 1716

THE SEARCH AFTER CLARET, or a Visitation of
the Vintners, 4to. *Lond.*, 1691

A FARTHER SEARCH after Claret, 4to. *Lond.*, 1691

A SEARCH AFTER WIT, in Answer to the Search
after Claret, 4to. *Lond.*, 1691

THE SCHOOL of Politics ; or, the Humours of a Coffee-
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THE TINKER OF TURVEY, his Merry Pastime in his
passing from Billingsgate to Graves-End, the barge
freighted with other Mad Merry Fellowes, every one of
them telling his tale, 4to. 1630

“It is difficult to grow old gracefully.”—*Madame de Stael.*

THE TOBACCONIST, a Comedy altered from Ben Jon-
son, 8vo. 1771

THE TOPER'S DELIGHT, or a Pipe of the Best, (A
very curious collection of Bacchanalian Songs), 12mo.
1744

“The sword kills many, but wine many more.”

THE TOUCHSTONE or Trial of Tobacco, whether it be
good for all Constitutions, with a Word of Advice against
immoderate Drinking and Smoaking. To which is added
Witty Poems about Tobacco and Coffe ; something about
Tobacco, Written by G. Withers, *frontispiece*, 4to. 1676

“Sublime tobacco ! which from east to west,
Cheers the tar's labour or the Turkman's rest ; &c.”—*Byron.*

THE WAY TO HEALTH, Long Life, and Happiness,
with Treatise on English Herbs, 8vo. 1683

“Our whole life is like a play.”—*Ben Jonson.*

THE WISE VEILLARD, or Old Man, translated out of French into English, by an obscure Englishman, a friend and favourer of all Wise Old Men, 4to. 1621

“Age, too, shines out, and garrulous,
Recounts the feats of youth.”—*Thomson*.

THE WIT'S CABINET, with the Art of Wooing, Love Songs, School of Bacchus, &c., *frontispiece*, 8vo. 1698

THE WYLL OF THE DEVYLL. With his ten detestable Commaundements: directed to his obedient and accursed Children, and the reward promised to all such as obediently will endeavour themselves to fulfil them. Whereunto is adjoyned a Dyet for divers of the Devylles dearlinges, commonly call'd dayly Dronkardes, sm. 8vo.

N.D.

“A drunkard,” says Sir Edward Coke, “who is a voluntary mad-man, hath no privilege thereby.”

THICKNESS, PHILIP. The Valetudinarians' Bath Guide, or the Means of obtaining Long Life and Health, *frontispiece*, 8vo. 1780

THIS IS THE MYRROUR Glass of Healthe, **BLACK LETTER**, 12mo. N.D.

* * Frequently re-printed.

TIM TWISTING to Dick Twining; or a Seaman to a Tea-man, 8vo. 1785

THOMPSON, T. Diet for a Drunkard, 8vo. 1612

“Not to-night—I have very poor and unhappy brains for drinking: I could well wish courtesy would invent some other custom of entertainment.” **SHAKESPEARE**.—*Othello*.

THORIUS, RAPHAEL. Hymnus Tabaci, a Poem, made English by Peter Hausted, 8vo. 1651

THORNTON, R. J. New Family Herbal, *woodcuts by T. Bewick*, stout 8vo. 1810

TOBACCO BATTERED; and the Pipes shattered About
their Eares that idly Idolize so base and barbarous a
Weed; or at least-wise over-love so loathsome Vanitie;
by A Volley of holy Shot Thundered from Mount Helicon,
12mo. 1620†

"The child of tobacco, his pipes, and his papers."—*Ben Jonson.*

TOBACCO. The Metamorphosis of Tobacco, 4to. 1602

"A good vomit, I confess, a virtuous herb if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish, and damned tobacco, the ruin and overthrow of body and soul."—BURTON.—*Anat. of Melancholy.*

TOBACCO: a Poem in two Books. Translated from the
Latin of Raphael Thorius, by Henry Player, 12mo. 1716

TOBACCO PAPERS. A Marvellously Singular and
Curious Collection of Printed Tobacco Papers, *issued by
various dealers in London during the EIGHTEENTH CENTURY,
on which are exhibited Convivial Meetings and a variety
of characteristic designs, oblong shape.*

The first is from one of Richard Lee's, at the Garden Tobacco
Roll in Panton Street, Leicester Fields, engraved by W. Hogarth, with
a copy of the same; others represent a whole length of Dr. Sam. John-
son; D. Garrick as Abel Drugger; &c., &c.

On the fly-leaf Mr. Daniel has penned a lengthy note, from which
the following may be quoted as appropriate:—"I did not think that
smoking had been productive of so much pictorial merriment." It was
No. 1679 in Mr. George Daniel's Catalogue.

TOBACCO. Bill for Repealing several Subsidies and an
Impost on Tobacco of the British Plantations, and for
Granting an Inland Duty in Lieu thereof, 8vo. 1733

TOBACCO AND EXCISE. Appeal to the Public, 8vo.
1751

TREASURE OF PORE MEN, a good boke of Medicines,
BLACK LETTER, 12mo. 1540

“Medicines are not meant to live on.”

TRIAL OF THE SPIRITS, or Considerations upon the
pernicious Consequences of the Gin-Trade, 8vo. 1736

TRYON, THOMAS, nat. Bibury, Gloucester, 1634; ob.
1703. Way to Health, Long Life, and Happiness, 3
vols., 8vo. 1683-97

“Few people know how to be old.”—*La Rochefoucauld*.

—— The way to make all People rich, or Wisdome’s Call
to Temperance and Frugality, 12mo. 1685

—— Monthly Observations for the Preservation of
Health, 12mo. 1688

—— New Art of Brewing Beer, Ale, and other sorts of
Liquors, 12mo. 1691

—— The Good Housewife made a Doctor, or Health’s
Choice and Sure Friend, 12mo. 1692

—— Pocket Companion, containing things necessary to
be known by all that value Health and Happiness, 12mo.
1694

“A prattling physician is another disease to a sick man.”

TUCKER, J. On the Benefits and Damages arising from
Low-priced Spirituous Liquors, 8vo. 1751

TULLY’S COMPENDIOUS TREATISE on Old Age,
8vo. 1753

TURNER, ROBERT, nat. Holskett. The British Phy-
sician, or the Virtues of English Plants, *portrait*, 8vo.
1664

TURNER, W., nat. Morpeth in Northumberland. Herbal.

Also, a Booke of the Bathes in England, BLACK LETTER, woodcuts, folio. *Collen*, 1568

* * The above was translated into English by Bishop Coverdale, who assumed the name of John Hollybush.

—— The Names of Herbs in Greke, Latin, Englyshe, Duche, and Frenche, BLACK LETTER, sm. 8vo. 1548

—— A New Booke of Spiritual Physick for diverse diseases of the Nobilitie and Gentlemen of Englande, 8vo. *Rome*, 1555

—— A Booke of the Nature and Properties as well of the Bathes of England, &c., BLACK LETTER, folio. *Collen*, 1562

—— The Nature of Wines commonly used in England, BLACK LETTER, 8vo. 1568

"Old friends and old wine are best."

URINE. Boke of Seynge of Urynes and the Medycynes annexed, BLACK LETTER, 12mo. *R. Wyer*, N.D.

TAGABONDS.—The Fraternitie of Vacabondes, with a Description of the crafty Company of Cousoners and Shifters: Whereunto also is adjoynd the XXV Orders of Knaves, other wise called a Quartern of Knaves. Confirmed for ever by Cocke Lorell, BLACK LETTER, 4to. 1575

"One of the first books, exhibiting not only the tricks but the language of thieves."—*Lowndes*.

VAUGHAN, W. Directions for Health, sm. 8vo. 1608

VINDICATION of the Conduct of the Ministry in the Scheme of the Excise on Wine and Tobacco, 8vo. 1734

VENNER, TOBIAS, nat. Petherton, Som., 1577 ; ob. 1660.

A briefe and accurate Treatise, concerning, The taking of the fume of Tobacco, which very many in these dayes doe too licentiouslly use, In which, the immoderate, irregular, and unseasonable use thereof is reprehended, and the true nature and best manner of using it perspicuously demonstrated, 4to. 1621

—— Via Recta ad Vitam Longam, or, A plain Philosophicall Demonstration of the Nature, Faculties, and Effects of all such things as by way of nourishment make for the preservation of health, with divers necessary dieteticall observations, &c., &c. As also an accurate Treatise concerning Tobacco, 4to. 1638

—— Via recta ad Vitam longam, with Treatises on the Baths of Bathe and Bristol, and on Tobacco, 4to. 1660

VINETUM ANGLIÆ ; or a new and easy Way to make Wine of English Grapes and Other Fruit, 12mo.

Lond., N.D.

VINTNER and Tobacconist's Advocate, 8vo. 1733

VINTNER'S MYSTERY displayed, *front.*, 8vo. 1732

VISION OF GROGAM (a Parody), folio. N.D.

VITAL WINE, 8vo. 1802

WARD, NED, nat. co. Oxford ; ob. 1731. *Bacchanalia*, or a Description of a Drunken Club, a Poem, *folio*. 1698

—— The Rise and Fall of Madam Coming, Sir ; or an Unfortunate Slip from the Tavern Bar into the Surgeon's Powdering Tub, 8vo. N.D.

—— Rambling Fuddle-Cups, or a Tavern-Struggle for a Kiss (in Verse) 8vo. 1709

WARD, NED. The Hudibrastick Brewer, 8vo. 1714

—— Delights of the Bottle, or the compleat Vintner, with the Humours of Bubble Upstarts, Stingy Wranglers, Dinner Spungers, Jill Tipplers, Beef Beggars, Cook Teasers, &c., 8vo. 1720

“When you find yourself out of humour, drink three glasses of wine; but if your bad humour is occasioned by wine, then drink so many draughts of cold water.”—*Hunter*.

—— The London Spy, folio, 1698-1700,—8vo, 1718

* * A curious picture of London Life, including interesting notices of some of the Old Taverns, Coffee-houses, &c., and some of their Props or Customers, &c.

—— Sot's Paradise, or the Humours of a Darby Ale-House, with a Satyr upon the Ale, folio. 1700

“A sot, a beast, benumbed and stupefied by excess, is good for nothing, much less to make a patriot of.”—*Maxims*, by Bishop Berkeley.

—— The Rambling Rakes, or London Libertines, folio. 1700

—— The Secret History of Clubs, 8vo. 1709

—— Compleat and Humorous Account of all the Remarkable Clubs and Societies in London and Westminster, seventh edition, *portraits*, 12mo. 1750

WARD, EDWARD.—A burlesque poet and miscellaneous writer, born in Oxfordshire about 1667. He kept a tavern in Moorfields, London, and his compositions, while they evince considerable talent of the humorous kind, are strongly tinged with the vulgarity and indecency of low life and profligate society.—*Cibber's Lives of the Poets*.

WARD, SAMUEL, D.D., of Ipswich. Woe to Drunkards. A Sermon, sm. 8vo. 1622

WARNING VOICE TO DRUNKARDS and Health-Drinkers, or an Antidote against the Crying Sins of the Times, *plates*, 4to. 1683

“Steel is the glass of beauty; wine the glass of the mind.”—*Euripides*.

WATKINS, G. Complete English Brewer, 8vo. 1773

WEAVER, R. An Enterlude called Lusty Juventus,
lyvely describing the Frailties of Youth : of nature prone
to Vyce : by Grace and good Councell traynable to
Vertue, 4to. N.D.

WEST, RICHARD. The Court of Conscience or Dick
Whipper's Sessions, with the Order of his arraigning and
punishing of many notorious, dissembling, wicked, and
vitious Livers in this Age, 4to. 1607

WHITAKER, TOBIAS, M.D. The Tree of Life, or
Bloud of the Grape, proving the Possibilitie of maintaining
humane Life by the use of Wine, 12mo. 1638

"Wine ever pays for his lodging."—*George Herbert.*

—— The Blood of the Grape, 12mo. 1654

* * "An attempt to prove the possibility of maintaining life from
infancy to extreme old age, without any sickness, by the use of wine."
—*Lowndes.*

WINE.

"Wine is the blood of the earth, and the shame of such as abuse it."

A DISCOURSE betwixt Master Abel and Master Richard
Kilvert, interrupted at the first by an antient and angry
Gentlewoman, &c., &c., *with a woodcut*, 4to. *Lond.* 1641

THE LAST DISCOURSE betwixt Master Abel and Master
Richard Kilvert, *woodcut*, 4to. 1641

THE COPIE of a Letter sent from the roaring Boyes in
Elizium to the two arrant Knights of the Grape, in Limbo,
Alderman Abel and M. Kilvert, the two great Projectors
for Wine, &c. Brought over lately by Quart Pot, &c.,
4to. 1641

A REPLY to a most untrue Relation made and set forth in Print by certaine Vintners in excuse of their Wine Proiect, 4to. 1641

"A cup of wine,
That's brisk and fine,
And drink unto the leman mine ;
And a merry heart lives long-a'."—*Shakespeare.*

THE VINTNERS' ANSWER to some scandalous Pamphlets published (as is supposed) by Richard Kilvert; and abetted in some points, by his Brother Roger, and Alderman Abel, 4to. 1642

A DIALOGUE, or accidental Discourse betwixt Alderman Abell and Richard Kilvert, the two maine Projectors for Wine, *woodcut portrait on title, and woodcut at end*, 4to. 1641

—— The same translated into Dutch, which is of the greatest rarity, *woodcut on title*, 4to. 1641

AN EXACT LEGENDARY, containing the Life of Alderman Abel, the Projector and Patentee for the Raising of Wines, folio. *Lond.*, 1641

A TRUE RELATION of the Proposing, Threatening, and persuading the Vintners to yeeld to the Imposition upon Wines, 4to. 1641

A TRUE DISCOVERY of the Proiectors of the Wine Proiect out of the Vintners' owne Orders made at their Common-hall, 4to. 1641

A PACK OF PATENTEES opened, shuffled, cut, dealt and played (in Verse), 4to. 1641

"Good wine makes a bad head, and a long story."

PROJECTORS' DOWNFALL or Time's Changeling, wherein the Monopolists and Patentees are unmasked, 4to. 1642

HEYWOOD, THOMAS. Reader here you'll plainly see
Judgement perverted by these three :
A Priest, a Judge, a Patentee.

*Woodcut of Archbp. Laud, Lord Finch, and Alderman
Abel, 4to.* 1641

IN VINO VERITAS, or the Secrets of the Wine Trade
discovered, 8vo. *Lond., 1628*

WINE, BEER, AND ALE together by the Ears, 4to.
Lond., 1629

"Drink wine with pears, and water after figs."

WINE, BEER, ALE, and Tobacco contending for Superiority, 4to.
Lond., 1630

"Wine is a turn-coat ; first a friend, then an enemy."—*George Herbert.*

WINE AND WOMEN, or a briefe Description of the
common Courtesie of a Courtezan, 4to. *Lond., 1647*

"Wine counsels seldom prosper."—*George Herbert.*

WINE. In Vino Veritas, or a Conference betwixt Chip
the Cooper and Dash the Drawer (being both Boozy),
discovering some Secrets of the Wine-brewing Trade,
12mo. 1699

"Wine makes all sorts of creatures at table."—*George Herbert.*

—— The Juice of the Grape : or Wine preferable to
Water, 8vo. 1724

"Wine that cost nothing is digested before it is drunk."—*George Herbert.*

WINE, a Poem, 8vo. 1708

WINTER EVENING Conversation in a Club at a noted
Coffee-House, 8vo. 1748

WOMEN'S PETITION against Coffee, that drying, enfeebling Liquor, 4to. 1674

—— Men's Answer to the Women's Petition against Coffee, 4to. 1674

WOODWARD, G. M. Elements of Bacchus, or Toasts and Sentiments given by distinguished Characters. 40 portraits of celebrated Bon Vivants and other odd characters, 4to. (1792)

"The man who drinks to excess, generally leads a life of sinning and repentance."—*Hunter*.

WORK FOR CHIMNEY-SWEEPERS; or, A Warning for Tobacconists. Describing the pernicious use of Tobacco, no lesse pleasant than profitable for all sorts to reade, 4to. 1602

WORLDIDGE, J. Vinetum Britannicum, a Treatise of Cider and other British Wines, *plates*, 8vo. 1678

WRIGHT, JAMES. Country Conversations, chiefly of modern Comedies, of Drinking, &c., 12mo. 1694

YOUNG, THOMAS. England's Bane, or the Description of Drunkenness, 4to. 1617

"Wine poured out is not swallowed."

Y'WORTH, W. Art of Brewing, 12mo. 1692

A few of the numerous Books published during the present Century.

DUNLOP, J. Philosophy of Drinking Usage in Great Britain and Ireland, 8vo. 1839

HENDERSON, A. History of ancient and modern Wines, *woodcuts*, 4to. 1824

FAIRHOLT, F. W. Tobacco, its History and Associations ; including an Account of the Plant and its Manufacture ; with its modes of Use in all Ages and Countries. With 100 Illustrations by the Author, 8vo. 1859

MACNISH, R. Anatomy of Drunkenness, 12mo.

Glasgow, 1834

SHANNON, R. Practical Treatise on Brewing, Distilling, and Rectification, *plates*, 4to. 1805

SINCLAIR, SIR J. Code of Health and Longevity, *plates*, 4 vols., 8vo. *Edinb.*, 1907

TAVERN ANECDOTES, including the Origin of Signs, Reminiscences connected with Taverns, Coffee-Houses, &c., *port. and front.*, 8vo. 1825

"He that is in a tavern, thinks he is in a vine-garden."—*George Herbert*.





SECTION II.



SKETCH OF THE HISTORY OF INTOXICATING LIQUORS.

If all the world
Should in a fit of temperance feed on pulse,
Drink the clear stream, and nothing wear but frieze,
The All-giver would be unthank'd, would be unprais'd ;
Not half his riches known, and yet despis'd ;
And we should serve him as a grudging master,
As a penurious niggard of his wealth ;
And live like nature's bastards, not her sons.

Milton's Comus.

IN all ages, and amongst all nations, methods have been known of exciting pleasurable sensations of the mind, derived from artificial sources. Civilization has not to answer for the offence of instructing mankind in the art of producing these depraved conditions of the human intellect, although it has disclosed more extended means of so doing : for the most savage nations have been found in possession of the secret. The methods, indeed, are so various, and sometimes so obvious, that it would be singular if, even in the early ages of the world, opportunities did not occur of experiencing the wonderful effects of these natural or artificial narcotics. These effects, so delightful

to the savage state, once experienced, and the mode of producing them at will once ascertained, the discovery would be treasured up and transmitted to posterity as a fact of the utmost importance to the condition of mankind ;—as a talismanic controller of perceptions and ideas, adding acuteness to the former, and vividness to the latter ; or else extinguishing all sense and power of motion in a state which encroaches beyond the boundaries of sleep, and approaches somewhat towards the oblivion of death.

Numerous have been the means discovered and resorted to of accomplishing these objects, the diversity originating in the circumstances of the case. In some countries, the grape and other fruits afforded an easy and obvious method of attaining intoxication to any required degree. In other parts, a wine made from grain answered as effectually. Where these means were not so readily attainable, perverted ingenuity discovered that the mildest and most nutritious of all liquors, milk, could be converted into this debasing poison. Sometimes nature presented the means when art was deficient ; and vegetable poisons were so modified, or used in such quantity, as to produce the first stage only of the mischief. Such substances have been much in request, even amongst comparatively civilized nations, whose religious tenets imposed restrictions on the use of inebriating liquors, produced by fermentation : the letter, but not the spirit, of the law was complied with. It is singular to contemplate, how differently the use of intoxicating liquors has been viewed in creeds promulgated in barbarous ages : the Koran rigidly prohibits the use of them ; but the Edda declares it to be an heroic virtue to drink much liquor. Before the conversion of the ancient Scandinavians to Christianity, they believed that one of the chief sources of happiness in the hall of Odin was excessive indulgence in beverages of this kind.

Opium is the well-known resource of the Mahometans ; and unfortunately is not altogether unknown in Britain. In

small quantity, seldom employed, it produces serenity of mind and pleasurable sensations: it inspires courage and stimulates the passions: and from the latter quality arises its use as a habit in countries where polygamy is permitted. A practice of the Turks was to swallow the bulk of a hazelnut of opium when going to battle, with the view of inspiring courage.

Those unfortunate persons in this country, who, through irritability of temperament and proneness to despondency, betake themselves to the dreadful practice of opium eating, suffer severely in the sequel for the transitory pleasure derived from it. The habit induces constitutional debility, loss of appetite and memory, early decrepitude, and shortness of life. The person is characterised by a listless, dull manner, and an unconquerable aversion to any exertion of mind or body. While not under the influence of the spell, his despondency amounts to an indescribable horror of mind. All his motions are embarrassed by an universal tremor of the limbs: he becomes paralytic, perhaps apoplectic, and he expires in a fit. The habitual use of opium induces nearly the same train of diseases as an inveterate habit of drinking ardent spirits. An overdose of this potent drug may occasion *risus Sardonicus*, alienation of the mind, madness, convulsions, apoplexy, and death. Its effects are not confined to its internal exhibition: Galen mentions, that an opium plaster laid on a gladiator's head by a stratagem of his enemy, speedily deprived him of life; and physicians witness the effects of external opiates continually.

Dr. Trotter says, "It is well known that many of our fair countrywomen carry *laudanum* about them, and take it freely when under low spirits." Let such contemplate and tremble at the eventual horrors of this practice.

The plant called wild hemp (*Cannabis Indica*), in Egypt named *Assis* or *Haschish*, is manufactured into a substance called *Banque* or *Bang*, which is much used throughout

Egypt, Persia, Arabia, and Hindoostan as a powerful and peculiar inebriant. For this purpose, a liquor is prepared from its juice, or its dried leaves are made use of. The common people among the Arabs pound the leaves, make a little ball of them, and swallow it.* In Hindoostan the plant is grown for no other use than for the purpose of intoxication. It produces tranquility of mind and a singular kind of exhilaration, during which the person laughs involuntarily, speaks incoherently, and sings and dances without staggering or giddiness. Its effects on the animal propensities resemble those of opium. During sleep it promotes agreeable dreams.

It is singular that the common hemp plant, and even the flax plant, seem, in their effects on the animal economy, to be related to the wild hemp, called *bangué*. Lindenstolpe says, that the effluvia of the fresh herb hemp weaken the eyes and affect the head. And Rays says, that the water in which the herb has been steeped is a violent and sudden poison. Common flax is suspected to give a like poisonous impregnation to the water in which it is long macerated, insomuch that the steeping of both flax and hemp in the spring or running waters, or in ponds where cattle drink, is prohibited by law. Such water is also poisonous to fish.

In most of the South Sea Islands they prepare an intoxicating liquor from a pernicious root called in the Friendly Islands *kava*, but at Otaheite and the Sandwich Islands *ava*: the liquor itself is called by the same name. The manner of preparing it is not only disgusting in the extreme, but unnecessarily so; for more obvious and cleanly methods could with the greatest ease be made use of, and are actually practised elsewhere. Mr. Anderson gives the following account of it: "The *kava* is a species of pepper, which they cultivate and esteem a valuable article: it is commonly planted about their houses. The root is the only part used

*Pococke's Travels in Egypt.

at the Friendly Islands, which being dug up, is given to the servants that attend, who, breaking it in pieces, scrape the dirt off with a shell; and then each begins and chews his portion, which he spits into a piece of plantain leaf. The person who is to prepare the liquor collects all these mouthfuls, and puts them into a large wooden dish, adding as much water as will make it of a proper strength. It is then well mixed up with the hands, and some loose stuff, of which mats are made, is thrown upon the surface, which intercepts the fibrous part, and is wrung hard, to get as much liquid out from it as possible. The quantity which is put into each cup is commonly about a quarter of a pint. The immediate effect of this beverage is not perceptible on these people, who use it so frequently; but on some of ours who ventured to try it, though so hastily prepared, it had the same power as spirits have in intoxicating them; or rather it produced that kind of stupefaction which is the consequence of using opium, or other substances of that kind. Though these islanders have this liquor always fresh prepared, it is nevertheless so disagreeable, that the greatest part of them cannot swallow it without making wry faces and shuddering.”*

Beside intoxicating and stupefying, this baneful root commits dreadful ravages on its unfortunate votaries, who, well aware of its effects, choose to purchase a transitory gratification at the cost of health, and even life. “Some of us (says Captain Cook) who had been at these islands before, were surprised to find many people who, when we saw them last were remarkable for their corpulency, now almost reduced to skeletons; and upon enquiring into the cause of this alteration, it was universally allowed to be the use of the *ava*. The skins of these people were rough, dry, and covered with scales, which they say every now and then fall off, and their skin is, as it were, renewed.”

In the Islands of Java and Sava the natives make wine,

*Cook's Last Voyage, i, 318.

which they call *tuac*, from the fan-palm. On cutting the buds which are to produce flowers, a juice trickles out : this is collected, and partly converted into sugar, and partly into wine, by fermentation, after which it intoxicates powerfully. It is also the common drink of the natives before it has undergone fermentation.

The date fruit is produced on a kind of palm-tree, which grows in India, Arabia, and Africa, in the south of Spain, and the southern islands of the Mediterranean. The tree lives two or three hundred years. The juice of the fruit, by fermentation, affords a wine, and this again an ardent spirit. This wine of palm is of great antiquity. Herodotus says, that the principal article of commerce in Babylonia was their palm-wine, which they carried in casks (*Clio*). He says, that the Egyptians also knew it, and used it in embalming for washing the intestines (*Euterpe*).

In some parts of India a wine is prepared from the liquor contained in cocoa nuts ; this they call *tari* : by distillation of it they obtain a spirit called *calou*, which is dangerous to Europeans, as it induces dysentery. In Persia, an alcoholic liquor is distilled from the fermented juice of peaches. The same is done in South America : but by far the greatest part of their ardent spirit is procured from a saccharine juice which flows from the sugar maple tree on wounding it : this is fermented and distilled.

Strahlenberg, in his description of Russia, gives the following account :—The Tartars and Calmucks give the name of *arki* to a vinous spirit which they obtain by distilling of mares' or cows' milk. They first put the milk into untanned skins sewed together ; they let it sour and thicken. They then agitate it until a thick cream appears on the surface. This they remove, and dry in the sun, and give it as food to their guests. But they drink the sour milk ; they call it *kumyss* : or they draw from it a vinous spirit, by distillation. Gmelin adds, that the whole process is exceedingly dis-

gusting ; and that the spirit, although very strong, exhales a disagreeable odour. The Tartars affirm that, after intoxication with this liquor, they experience no pain of the head. Twenty-one pounds of milk afford six ounces of strong spirit.

The possibility of obtaining ardent spirit from milk has been disputed by many chemists ; but the experiments of Oseretskowsky of Petersburg have proved that it is possible. The result of his experiments is, that milk does not undergo the vinous fermentation, if the butter and cheese are taken from it ; either must remain : and that whey, although it contains the whole of the sugar of milk, does not enter into the vinous fermentation even although yeast be added. The researches of Professor Spielmann and Dr. Clarke have confirmed the statements of other travellers on this subject.

All the American Indians are much addicted to intoxication, and they have various methods of inducing a state, in their estimation, so desirable. They have contrived to make wine from palm juice ; and a kind of ale from Indian corn, or the *manioc* root : these they drink with great freedom. The European settlers in North America introduced the modes of intoxication practised in their own country, and called in the powerful assistance of their spirituous liquors in the work of exterminating the unfortunate aboriginal tribes ; and, truth to say, they found no difficulty in bringing them into high favour. It is reported by a French author that one of these poor savages being asked his opinion of brandy, to the use of which he was much devoted, answered, in the florid style of his country, " It is made of tongues and hearts ; for when I have drank it I fear nothing, and talk like an angel." *

The *Rhododendron Chrysanthum*, or yellow-flowered *Rhododendron*, a native of Siberia, infused in hot water, like tea, is used amongst the Siberians as an enlivening beverage. In large quantities it produces intoxication,

* Quoted by Murphy ; transl. of Tacitus.

sometimes of so outrageous a kind as to amount to actual delirium. A century since it was employed by the natives as a cure for rheumatism, and subsequent trials elsewhere have proved that it is not without advantage.

Tea, especially green tea, is another of the vegetable intoxicating substances: it is made use of by all civilized nations for its enlivening qualities. Taken strong, and in great quantity, it produces exhilaration, an indescribable feeling of lightness of body, as if in one's step he scarcely touched the ground; along with a perception of increased magnitude, apparently, of all objects. Swallowed in very great excess, it produces horror of mind, an intolerable apprehension of sudden death, and fits of asphyxia or suspended animation. There can be no doubt that, in abundant doses, it would prove a powerful and sudden narcotic poison. The royal poet of China, the late emperor Kien-long, composed an ode eulogising tea. He first describes the mode of drawing tea, which, when divested of his peculiar and methodical phraseology, is just the same as our own. "On a slow fire (he says) set a tripod, whose colour and texture show its long use. Fill it with clear snow water. Boil it as long as would be sufficient to turn fish white and cray-fish red. Throw it upon the delicate leaves of choice tea. Let it remain as long as the vapour rises in a cloud, and leaves only a thin mist floating on the surface. At your ease drink this precious liquor, which will chase away the five causes of sorrow. We can taste and feel, but not describe, the state of repose produced by a liquor thus prepared." Tea indeed is a beverage, the use of which is quite consistent with the temperance of the Chinese character. They distil a spirit from millet and from rice: but they make only moderate use of it. They also make beer from rice, in which they sometimes infuse the seeds of thorn-apple (*Datura Stramonium*), to add to its narcotic power. It is made so strong, that when contained in close vessels, and

buried, as is their custom to do, it will keep sound for a number of years.

The seeds of the thorn-apple are also used as an inebriant by the Turks: they sometimes substitute them in the place of opium.

Coffee is a well-known, and, when rightly prepared,* an exceedingly powerful exhilarant. It is used by almost all nations. The Turks heighten its effects by the admixture of a little opium, the bitterness of which it in a good measure disguises.

In Britain, a method of producing intoxication has been discovered which partakes more of the exhilarating and overpowering character than of the ferocious or maniacal. Its subsequent effects, as far as known, unlike those of other inebriants, are not detrimental. The agent which produces these effects is a gas; it is a protoxide of nitrogen: it is made to act on the animal economy, not by swallowing, but by breathing it. If an oiled silk bag, quite free from smell, and containing this gas, be furnished with a tube to hold in the mouth, and the whole so arranged that a person can draw the gas into his lungs, and breathe it backward and forward a few times, it will produce extraordinary sensations, generally of a highly pleasurable kind, accompanied by an increased vividness of ideas, propensity to muscular exertion, involuntary laughter, and the greatest exhilaration, without the subsequent languor and depression that follow ebriety. In peculiar constitutions we sometimes find the only effect, in the first instance, to be a sensation like the approach of fainting. I have seen it produce effects in all respects apparently similar to apoplexy, but it was momentary, and did no injury.

The vapour of alcohol copiously inhaled into the lungs produces the same effects as if it had been swallowed. This kind of ebriety is common to coopers, porters, and other

* See Dublin Philosophical Journal, vol. ii, p. 149, for the mode.

workmen employed in cellars and distilleries. It is transitory, and disappears when the person is brought into the open air.*

The smoke of tobacco, merely drawn into the mouth, without being inhaled into the lungs, acts powerfully on the nervous system, and produces the effects of a stupefying narcotic: hence its use amongst the lower orders. The chewing of tobacco has the same influence; and if the saliva be swallowed, its effects are powerful and dangerous. The powder of tobacco, called snuff, drawn into the nostrils, produces on those unaccustomed to its use immediate but momentary intoxication, along with much sickness. This baneful plant is supposed to have been introduced into England by the fleet of Sir Francis Drake, in 1586.

Along with the intoxicating substances unfortunately now too well known to all the world, these described, and a few others of uncertain efficacy, constitute almost the total number. I shall not pursue the subject further; but proceed to some historical sketches of the introduction of a few of them into society.

Well known as intoxicating liquors appear to have been in the early history of mankind, very little of the details of what was known has descended to us through the writings of antiquity. From this it might, perhaps, be inferred that their use was much more common even than we suppose. Facts with which every one is acquainted will seldom formally find their way into written records, unless such as are composed for the express purpose of conveying elementary instruction, a task never undertaken in the infancy of communities. Hence we find wines, &c., alluded to by ancient historians and poets; but we know almost nothing of their characters or differences, or the processes by which they were obtained, further than the general outline inferred from our present methods, and few scattered records.

* Dr. Trotter's Essay.

When we consider how simple and obvious the process is of obtaining wine from the grape, we are led to conclude that the invention of it must be nearly coeval with the existence of that fruit. The delightful sweetness of its juice, and its succulency, must have suggested the desire, as well as the facility, of separating the juice from the fruit, and using it as an agreeable, harmless drink. The principle of fermentation is present in the grape: the juice, if kept a few hours, will spontaneously ferment; and the singular appearance of the effervescence, resembling boiling in the cold, would be sufficient stimulus to curiosity to insure a completion of the process. Meanwhile, the taste would become vinous; and the effects, when swallowed, would be so singular and so enlivening, that frequent recourse would be had to a process which afforded a liquor of such powerful and pleasing influence over the mind. It is, therefore, very probable that wine was discovered nearly six thousand years since, very shortly after the creation of the world. But from Scripture we know to a certainty, that "Noah began to be an husbandman, and he planted a vineyard. And he drank of the wine, and was drunken." From this we may infer that Noah, after the flood (year B.C. 2348), merely practised an art previously well understood in the antediluvian world: he must actually have understood the nature of wine and of its previous fermentation; for without this, grape juice could not intoxicate. He even made wine on the large scale, for he planted a vineyard. And not only does it appear that he understood the cultivation of grapes in a vineyard, but that such knowledge constituted a part of the province of the husbandman. The mode of narration in Scripture and every other consideration tend to prove that the making of wine had been an art long practised before the flood, and not invented by Noah, as has been often supposed. If otherwise, the extensive cultivation of grapes, such as a vineyard implies, would scarcely

have been undertaken for the mere sake of the fruit. We have, therefore, certain evidence that wine has been known upwards of four thousand years, and presumptive evidence that it was known nearly two thousand years earlier.

What the name of wine might have been, in the primitive language of mankind, there are now no means of determining; but it is very probable, that it was much the same word as is used to express it by Moses in Gen. ix, 21. From the similarity of the name of wine in most known languages, it seems probable that all nations derived their knowledge of that beverage from the antediluvian world through Noah; and that the discovery was not made (as I may express myself) a second time, in any future age, or by any other nation.

The invention of an intoxicating liquor from corn has been attributed to the Egyptian deities Osiris and Isis, who while on earth, were great benefactors to an industrious and intelligent people. However backward the modern Egyptians may be in agriculture, Osiris collected all the information on the subject within his reach, and taught it to his people, who then practised it with effect: and in these labours he was effectually assisted by his wife and sister Isis, the Ceres of the Romans. The opinion entertained by those of our own times, who have attempted to trace the history of fermented liquors, is that the Egyptians, not having grapes, possessed no wine; and that, as their climate required the aid of such a stimulant, Osiris, one of their princes, invented the art of making a wine from corn.

There are certainly passages in the ancient writers which seem to countenance this opinion, if not positively to support it: but there has been some misconception, and even misquotation. The subject is several times alluded to by Diodorus Siculus. In the first book he says that wherever the vine was not found, Osiris taught the people to make a drink from barley, not much inferior to wine in point of

fragrance and efficacy. Again, he says. in the same book, a drink which they call *zythum* is made by the Egyptians from barley, not much exceeded by wine in smell and taste. In the fourth book, the amount of two passages is, that Bacchus (who is the same as Osiris), having discovered the management of the grape, and the properties of wine, taught mankind how to make a drink from barley, called by some *zythum*, not much inferior to wine in flavour and fragrance ; when their climate and country were such as not to produce grapes.

In these passages it is nowhere said that the Egyptians had no grapes, and that on this account they were obliged to use barley-wine. Herodotus, indeed, gives some colour to the opinion, when his statements are connected with those of Diodorus. Herodotus says, the Egyptians use wine made from barley, for their country does not produce the vine. To this statement we may oppose another made by Diodorus in his third book : he says, Bacchus (*i.e.* Osiris) is reported to have taught the Egyptians the management and use of the vine, as also of wine, apples, and other fruit. Now his tuition would have been to very little purpose if they had no vines. In short, the supposition that there was anything in the soil, climate, or condition of Egypt unfriendly to the growth of grapes cannot hold. Dr. Pococke, during his travels through Egypt, met with numbers of vineyards, from the grapes of some of which the Christians made very good wine. Many of these vineyards were on the banks of the Nile, which still, as it ever did, overflows its boundaries and inundates the country. Other travellers report that grapes are grown throughout all the adjoining countries, and on the shores of the Levant. Testimony is also deducible from antiquity. Moses says nothing direct of vines in Egypt : but the persons whom he sent to "spy out the land of Canaan," not very far from Egypt, returned and brought from Eschol a cluster of grapes which required two men to

carry it.* This might well be: clusters of grapes are recorded in modern times weighing from twenty to forty pounds,—no inconsiderable load for a twenty days' journey. When the Israelites murmured against Moses and Aaron, in the desert of Zin, they said, "And wherefore have ye made us to come up out of Egypt, to bring us into this evil place? it is no place of seed, or of figs, or of *vines*, or of pomegranates; neither is there any water to drink."† Here is actual allusion made to the vines of Egypt. Is it to be supposed that the most important of all fruits would be found in the most luxuriant profusion in Syria, and be neglected in a next neighbouring country, which produced the pyramids, and at one time contained 20,000 cities, and the soil and climate of which are proved to have been well calculated for their cultivation? If there be any truth in the opinion that Osiris was son of Ham, son of Noah, who so well understood vineyards and wine, can we suppose that a prince, so anxious for the instruction of his subjects in arts, would have omitted to introduce an art considered of such importance to a community? This reasoning applies with the more force, as it is not stated at what particular time Egypt was without vines.

I am aware that there is a passage of Plutarch which seems to afford testimony of a very opposite nature to the facts and inferences here brought forward; and even to assign a powerful reason, not only for the neglect of vines, but even for their extermination. Plutarch says that, until the days of their king Psammetichus, who died B. C. 617, the Egyptians did not drink wine, believing it to be the blood of those giants that had been killed in their wars with the gods. The vine (as they supposed) grew from the ground impregnated with the blood of the giants: and hence they did not offer libations of wine to their gods, believing it to be abhorrent to them.

* Numbers xiii.

† *ibid.* xx. 5.

From this account, one might be at once inclined to infer, that the religious hatred of the ancient Egyptians to wine was the source of the invention of barley-wine as a succedaneum for an article which they believed necessary in so moist a climate: for according to Herodotus (Euterpe), no nation in the world paid more attention to health and dietetics. But as Plutarch, as far as I can learn, is the only ancient author who affirms that the Egyptians entertained these notions, although so many others have described their manners and customs, the statement comes to us comparatively unsupported. And were the case such as he represents it, the grape would have fallen a victim to their superstitious zeal, would have been exterminated, and could not have been alluded to by the Israelites as one of the enviable productions of Egypt, as it is stated by the inspired writer. And as Diodorus, who lived almost two centuries before Plutarch, tells us that Bacchus is reported to have taught the Egyptians the use of wine, it is obvious that he would have modified, contradicted, or observed upon the report, had he ever heard of the facts stated by Plutarch. Nor would he have introduced the subject as matter of praise to any person who had taught the use of a fruit that was abhorrent to the notions of the most superstitious people in the world.

There is other testimony which seems decisive against the statement of Plutarch. The royal psalmist, who lived twelve centuries before Plutarch, and whose information must have been so much more correct, in recounting the visitations of the Egyptians, which took place four centuries before, says, "He smote their *vines* also, and their fig-trees, and brake the trees of their coasts." Here, then, not only a punishment, but a severe one, for disobedience to the will of the Almighty, was inflicted through the intervention of a fruit, which, it is therefore clear, must have been con-

sidered by the Egyptians as an object of their greatest solicitude instead of abhorrence.

There are also other statements which are yet to be noticed. We have it on the authority of Hellanicus, that *wine was first known at Plinthion, a town of Egypt*: "hence the Egyptians are thought to derive their immoderate love and use of this liquor, which they thought so necessary to human bodies, that they invented a sort of wine made from barley, for the poorer sort, who wanted money to purchase that which was pressed from grapes." * This, indeed, seems to be the truth: it is more consistent with reason and history, sacred and profane; and it is quite clear that wine could not have been first known at an Egyptian town, if the Egyptians had no vines.

As some have it, the counsellor and friend of Osiris was Mizraim, grandson of Noah. Some say that Osiris was himself Mizraim, the descendant of the just man. Probably this wise and powerful prince took the invention of an intoxicating liquor from corn, either directly or indirectly, from the illustrious person whose transgression against temperance is perpetuated in the sacred record.

If Mizraim and Osiris be the same person, it would follow that Osiris reigned as the first monarch of Egypt 2188 years before Christ: the empire continued during 1663 years. Beer would, therefore, now be an invention of about 4000 years, it being understood to mean unhopped beer or barley wine: hopped beer is a modern improvement.

It is a singular circumstance that the word *beer* seems to be of Hebrew origin, as well as the name of the other fermented liquor, *wine*, and that the invention of both should be thus traceable to the family of Noah. The Hebrew language modified itself into Phœnician, and that again into the Saxon. The colouring given by the ancient Saxon to the languages of Europe is perceptible in many words:

* Potter, *Antiq. Gr.*

hence we have the English *beer*, the French *bière*, and the Italian *birra*. Some derive the word *beer* from the Latin verb *bibere*, to drink,—a sufficiently remote analogy. If the derivation be from the Latin at all, I think it more probable that it is from *bevere*, the word made use of in place of *bibere* towards the end of the sixth century, when the Latin ceased to be a living language. *Bevere* was no doubt pronounced at that time as it would have been by the earlier Romans, *be-we-re*: it was afterwards contracted into *bere*. But the Saxon *bere* has been retained in English up to the present time, for there is a kind of barley called *bere* or *bigge*. The English word *beer* was, a few centuries since, spelt *bere*: and beer has at all times been made from barley. We may therefore incline to believe, that the etymology of the word not only proves the remote antiquity of the beverage, but traces the invention to the family of Noah, provided that the grandson of the patriarch was really monarch of Egypt.

The Latin word *cerevisia* (beer or ale) is derived in the same way, the name of Ceres, goddess of corn, being applied to corn itself.

Admitting, then, that the invention of barley-wine originated in Egypt, not because they had no vines, but because a stimulating liquor, cheaper than grape wine, was required for the use of the common people, we can trace the use of it extending throughout Europe. Dion Cassius says, that “the Pannonians who inhabit the banks of the Danube have neither oil nor wine, except a very little, and that little very bad: they eat barley and millet, and from these two kinds of grain make a drink.”* We learn from Ammianus, that a similar liquor, called *sabaia*, was prepared from barley or wheat in Illyricum. Tacitus declares, that the ancient Germans were much addicted to drunkenness, and that amongst them “it was no disgrace to continue

* Lib. 49.

drinking night and day :”—“they prepared a beverage from barley or wheat, which they made into a liquor somewhat resembling wine. Those who live near the banks of the river purchase wine.”* Pliny exclaims, “the whole world is addicted to drunkenness : the perverted ingenuity of man has given even to water the power of intoxicating, where wine is not procurable. Western nations intoxicate themselves by means of moistened corn.” “A drink made in this way is called *zythum* in Egypt, *celia* and *cerea* in Spain, and *cerevisia* in Gaul and the other provinces.”† It would appear that the barley-wine, as made in some countries, was rather an indifferent beverage : that of the Germans was “*humor ex hordeo corruptus*.” The *sabata* of the Illyrians is called by Ammianus “*liquor paupertinus*,” a poor or weak liquor. Xenophon, however, describes the barley wine, of Armenia, as a very strong liquor, if not mixed with water ; and very grateful to those accustomed to its use. §

It is only in this indirect way that we can learn any thing concerning the quality of the corn wines of antiquity, because we know nothing of the mode of preparation. Were we acquainted with the process, the case would be otherwise ; and the chief fact of which we are ignorant is, whether or not any *ferment* was made use of. Without yeast, the slight fermentation, which takes place spontaneously in corn liquors, would afford a poor, vapid, acidulous drink, with very little exhilarating power ; and to the taste of us moderns it would prove not a little disgusting. Yeast was certainly known to the ancients : Pliny says, “the frothy head of all these liquors is used by ladies for beautifying the skin of their faces ;” ‡ but he does not say that it was used in brewing. At Pelusium, situate on the Pelusian mouth of the Nile, they made a sweet and a bitter drink

* De Morib. Germ. § 22.

† Plin. l. xxiii. c. 25.

§ Anabasis (Hutchinson), 299.

‡ Lib. 22, in fine.

from barley : the former was called *carmi*, the latter was the *zythum*. Professor Beckmann says, that, according to Columella, this bitter taste was communicated to it by the bitter lupine ; but, on reference to Columella, I find no such passage. I have already assigned a reason for believing that the corn was malted ; and there is this stronger reason for supposing it,—that raw corn would afford scarcely any ardent spirit, and the liquor would be weak and vapid. From Athenæus we learn, that the barley, whatever state it was in, was bruised ; so that, on the whole, it appears probable that *zythum* was much like our beer, and prepared in the same manner. The barley was first malted, then ground ; next an infusion was made with water ; to this, perhaps, yeast (then certainly known) was added, after the proper bitter had been communicated : the fermentation then proceeded.

A drink of much the same nature is still common in Egypt. Dr. Pococke says, “the most vulgar people make a sort of beer of barley without being malted ; and they put something in it to make it intoxicate. They make it ferment : it is thick and sour, and will not keep longer than three or four days.” *

We possess some more certain information with regard to ancient grape wines. The juice of the grape naturally contains both the ferment and the fermentable matter ; hence the qualities of wine must have been in all ages pretty much the same, and there could have been but little variety in the process.

Gibbon observes, that in the age of Homer the vine grew wild in Sicily and the neighbouring shores, but no wine was made from it. One thousand years after, Italy could boast that of fourscore most generous wines more than two-thirds were produced by her own soil.

* Description of the East, i, 182.

Amongst the Romans wine was made by trampling the grapes so as to bruise them well, Part of the juice ran out spontaneously, and was kept apart for making a better sort of wine, *vinum primum*. Another part was obtained by the press and strainer. The fermentation was then allowed to proceed ; and, when finished, the wine was cleared with the yolks of pigeons' eggs, and then stored in earthen or leathern vessels, well stopped up. These were often hung in the smoke of a chimney, at some distance above the fire, in order to mellow. Columella says, that this practice imparts to wines a premature age :—" *Vina celerius vetustescunt quæ fumi quodam tenore præcoquem maturitatem trahunt.*" *

The first use for which wine was employed by the Romans was in religious ceremonies ; and for ever after, even at their feasts, the custom was retained of pouring out a libation to the gods, before they drank any themselves. The Greeks did the same, and employed it as a libation to the dead. Its use was for a long time very limited. Roman women were not allowed to drink it, unless at sacrifices. To smell of it was a great disgrace ; and a woman convicted of drinking to intoxication was visited with no less a punishment than death. It was considered a national stigma on the Grecian ladies that, according to the custom of their country, they drank wine, even while unmarried. Men under the age of thirty were not allowed wine, unless on religious occasions. In time it began to be used more freely : vineyards were cultivated in such abundance, that, in order to protect the interests of agriculture, and to check the growth of intemperance, an edict was issued by Domitian, ordering the destruction of half the vineyards, and prohibiting the further planting of vines without licence from the emperors. This law was abrogated by Probus, who ascended the throne A. D. 276.

* Lib. i, 6.

At Roman feasts the wine was contained in earthen-ware vases or glass bottles, with a label indicating its age and quality ; for they set the greatest value on the oldest wines. Sometimes the wine was perfumed ; and often it was cooled with snow. It was almost always mixed with water, being seldom drank by itself : the guests did not mix it ; but for this purpose boys of great beauty were in attendance, who measured it into cups as required. The mixing of water with wine, at all feasts, was enforced amongst the Greeks. As the Scythians and Thracians mixed no water, and were much addicted to drunkenness, if a Lacedæmonian did the same he was stigmatised as a Scythian toper. The wine at Roman entertainments was served at the second course along with fruits. A piece of etiquette,—to dispense with which would have been a manifestation of pride, and to comply with which would in the present day be considered a strange piece of politeness,—was to taste a cup of wine, and then hand the same cup to some other person. So Martial's keen epigram on a person who had a bad breath, or a sore mouth :—

“Quòd nulli calicem tuum propinas,
Humanè facis, Herme, non superbè.” L. ii, 15.

“That when you've drunk you offer none your glass,
Should, not for pride, but for good breeding pass.”

The Romans drank healths, either to each other or to an absent friend ; and the quantity drank was in an exact proportion to the number of letters in the person's name,—not to the degree of friendship.

But the most extraordinary of their convivial customs was the following. A skeleton was sometimes introduced at feasts, or the representation of one, in imitation of the Egyptians ; upon which the master of the feast, looking at it, used to say, Drink and be merry, for thus thou shalt be after

death.* Strange indeed must have been the temper of mind that could be excited to mirth by such a spectacle.

The Romans and Greeks had a great variety of wines, and they seem to have been not a little devoted to their use, as appears by the frequent mention of them by their poets. Amongst the early Greeks drunkenness from wine was quite fashionable; and for the invention of the means of intoxication they paid divine honours to Bacchus. Saturn had the honour of the invention amongst the Romans. Falernian, Chian, Opimian, Massic, Surrentine, and a variety of others, were in high estimation. The *Vinum Sabinum* was, perhaps, the worst in use:—

“Propinas modò conditum Sabinum :
Quisquam plumbea vina vult in auro ?”
Martial, l. x. 49.

“Why give vile Sabine,—that not even old,—
Worthless as lead, though quaff’d from cups of gold ?”

Some of their wines were flavoured with a kind of pitch, or with aromatic herbs. Many of the Roman wines were of an extraordinary age, and were proportionately valued:—

“Vinaque perpetuis ævo certantia fastis.”—*STATIUS*.

Horace speaks of wine “*Marsi memorem duelli*,” that is, nearly 70 years old. It was sometimes drank at 100 years of age. And the Opimian wine, which had been made in the time of the consul Opimius, was 200 years old. Pliny probably expressed his own opinion only when he dispraised wine of more than 20 years old. In order to preserve their wines to these ages, the Romans concentrated the *must* or grape juice, of which they were made, by evaporation, either spontaneous in the air, or over a fire, and so much so as to render them thick and syrupy. The Lacedæmonians had an extraordinary custom of boiling away a fifth part of the wine. They then kept it by for four years, when it was fit

* Herod. b. ii. 78.

for drinking. Were our modern wines thus treated, they would have few votaries.

The process of evaporation to a syrupy consistence is by no means necessary to their being preserved, as was desired amongst the Romans: wines not treated that way have been known to keep equally long. Newman informs us, that "the tartish German wines keep the longest of any: some of them have been kept for two or three hundred years: and in Strasburg there is a cask four hundred years old, and many above seventy; the wine being occasionally racked off into smaller and smaller casks, that the vessel may be continually full. These very old wines are preserved rather for curiosity than use, as they not only grow too strong for drinking, but at last quite disagreeable."* Some years since, in an old well in London, were found some bottles of wine, which from various circumstances, especially the glass being in a state of decomposition, and the shape of the bottles, were considered of great antiquity. On account of a quantity of burnt wood which surrounded them, it was thought that they had lain there since the great fire of London in 1666. One of these bottles contained excellent Malaga: the others contained what appeared to have been port; but the spirit had changed into vinegar, and the vegetable matter was in a state of putrefaction."† During the excavation of the ancient city of Herculaneum, which was buried by an eruption of Vesuvius more than seventeen hundred years ago, an earthen vase containing wine was found in a cellar: it was solid, and resembled a mass of porous, dark violet-coloured glass. It is probable that this mass had been an evaporated wine.

Many of the wines described by the ancient writers seem to have been rather the stock from which wine was to be made, than the wine itself. They were often so thick as to require solution in hot water, and filtration, before they

* Newman's Chemistry, p. 445. † Brande's Journal, i, 136.

were fit for drinking, as appears by the statements of Pliny and Aristotle. From the circumstance of their being in this soft-solid form, it appears they could not have been much fermented. *Must*, unless as liquid as water, will not ferment; and if wine, after evaporation, leaves any residuum sweet and agreeable to the taste, it is proof that any degree of fermentation to which it had been subjected must have been trivial. Besides, it is an opinion maintained by respectable authorities, that boiling down any sweet vegetable juice has a tendency to lessen its susceptibility of fermentation. Newman says, "it is observable that when sweet juices are boiled down to a thick consistence, they not only do not ferment in that state, but are not easily brought into fermentation, when diluted with as much water as they had lost in the evaporation, or even with the very individual water that had exhaled from them. Thus sundry sweet liquors are preserved for a length of time by boiling." (p. 441.) From these considerations, it is probable that the qualities for which the Romans and Greeks valued their wines were very different from those sought after in the present day; that they contained much saccharine matter, and little alcohol.

The supposition that they contained but little alcohol corresponds with the facility with which they froze in temperatures which stronger wines would have sustained. Xenophon mentions, that after the celebrated retreat of the 10,000 Greeks, they encountered such a frost and fall of snow in the plains of Bithynia (now a part of Anatolia), that the wine froze in the vessels in use at their meal.* Ovid, while in banishment at Tomos, in Lower Mœsia, (now Bulgaria, in European Turkey,) writes of the neighbouring climate that they took their wine in lumps: "*nec hausta meri, sed data frusta bibunt.*" § And Virgil, || speak-

* *Anabasis*, Z'. § *Tristria*, l. 3. || *Georgics* iii.

ing of the people on the northern shores of the Black sea, says,—



“ But where Mæotis Scythia’s waste divides,
And turbid Ister rolls his yellow tides,—
There crystal chains at once whole pools confine,
And hatchets cleave the congelated wine.”

Some have affected to disbelieve the accounts given by the ancients of the freezing of their wines ; but well might this have happened when there are authenticated facts on record of the freezing of the strong wines of modern times, and even of spirit of wine, if not pure. It appears, however, that a kind of analysis of the wine takes place in the process, the watery part separating from the spirituous portion,—the former freezing, and the latter sometimes remaining liquid in the centre. Paracelsus had observed this, but expressed it in the enigmatical language of his day : he speaks of striking the essence of wine to the centre by means of cold. Boyle froze French and Rhenish wines into ice. He relates as follows :—“ A physician of my acquaintance having purchased some Malaga sack at Moscow, which was drawn from a frozen hogshead of the same liquor, it proved much better and stronger than was expected ; but the remaining part of the ice, being thawed, was little more than phlegm. The doctor also observed the like to happen in some other liquors : he did not, however, find the spirituous part always retired to the centre of the vessel, but that it lay sometimes interspersed among the ice.” Mr. Boyle also instances that certain wines brought to Moscow are so frozen on their arrival, that the casks are staved, and the wine cleaved with hatchets. He further adduces the case of a barrel of strong beer, left by some sailors on shore in Greenland. On their return, next year, it was found hard frozen ; “ but running a heated spit into the middle of the ice, there issued out a turbid liquor that was exceedingly

strong and spirituous, whilst the frozen part was almost insipid." *

In Ellis's voyage for the discovery of a north-west passage (1746 and 7), it is stated that at Hudson's Bay, lat. $57^{\circ} 30'$, some of the casks of small beer were frozen and the casks burst. In the heart of the ice the spirituous parts remained fluid: this liquor was strong, but the ice, when melted, tasted quite vapid.† But we shall not doubt that wine freezes, when we read the following from the same account:—"If we touch iron or any other smooth solid surface in the winter, our fingers are frozen fast to it; if in drinking a dram of brandy out of a glass, one's tongue or lips touch it, in pulling them away the skin is left upon it. An odd instance of this kind happened to one of our people, who was carrying a bottle of spirits from the house to his tent; for not having a cork to stop the bottle, he made use of his finger, which was soon frozen fast, by which accident he lost a part of it to render a cure practicable." He further adds, "strong brandy, and even spirits of wine, will freeze; but the latter not into a solid mass, but to the consistence of oil, when the weather is between temperate and freezing. All the liquors under *proof* freeze to a state perfectly solid, and burst the vessels that contain them, whether of wood, tin, or even copper."

Holinshed mentions the freezing of ale and wine amongst other prodigies. "In the daies of king James I. (who ascended the throne 1306), sundrie strange and monstrous things chanced in Scotland. At Perth there was a sow that brought foorth a litter of pigs with heads like unto dogs. A cow also brought foorth a calf having a head like a colt. In the harvest before the king's death, a blasing star was seen with long streaming beams. And in the winter following the frost was so vehement, that ale and wine were

* Shaw's Boyle, i, 610.

† Ellis, p. 180.

gold by the pound weight, and then melted against the fire." (V. p. 428). "Frozen ale was sold by weight in 1109 in Scotland, the frost being intense." (p. 304.)

From all these instances it therefore appears incontestable that wines may be frozen, and that there is nothing fabulous in the statements of the writers of antiquity.

We have next to trace the progress of the different vinous liquors which have been made use of in the British isles in ancient times. Previously to the conquest of Britain by the Romans (B. C. 55.), agriculture was almost entirely unknown in the island. The Romans, well versed in this important branch of knowledge, taught the British the arts of peace as well as of war; and, during the time that they maintained possession of the island, so far advanced were the inhabitants in civilization, that they exported corn and cattle in abundance, as well as metals, and pearls of great beauty. Before the introduction of agriculture into Britain, says Dr. Henry,* *mead*, that is, honey diluted with water, and fermented, was probably the only strong liquor known to its inhabitants, as it was to many other nations in the same circumstances. This continued to be a favourite beverage amongst the ancient Britons, and their posterity, long after they had become acquainted with other liquors. The mead-maker was the eleventh person in dignity in the courts of the ancient princes of Wales, and took place of the physician. The following ancient law of that principality shows how much this liquor was esteemed by the British princes:—"There are three things in the court which must be communicated to the king before they are made known to any other person: first, every sentence of the judge; second, every new song; and, third, every cask of mead. This was, perhaps, the liquor which is called by Ossian the joy and strength of the shells, with which his heroes were so much delighted.

* Hist. England, ii, 362.

Mead was a favourite and an ancient drink in Ireland. It is mentioned in the seventh century, and was called by the Irish *miodh* and *mil-fion*, that is, honey-wine. It is mentioned in the life of St. Berach, who flourished in the seventh century, and in the annals of Ulster under the year 1107.* That it was a common drink in Ireland would be probable, had we no stronger evidence, from the great abundance of honey in the country: it was so abundant, indeed, as to be an article of export. From a pamphlet printed in London, 1649, we learn that a ship was freighted at Waterford, and captured on her passage: she was laden with 70 tons of kelp, 13 packs of skins, 8 barrels of tallow, 6 packs of wool, 5 sacks of linen yarn, and 9 hogsheads of honey. But Cambrensis says, "We had at this time plenty of Poitou wine, which we took in exchange for poultry; and which Lombarde, in the seventeenth century, declares was our chief wealth." ‡

After the general introduction of agriculture into Britain by the Romans, ale or beer became the common drink of all the British nations, as it had long been of all the Celtic people on the Continent. The method by which the ancient Britons and other Celtic nations made their ale is thus described by Isidorus and Orosius (beginning of fifth century): "the grain is steeped in water, and made to germinate: it is then dried and ground; after which it is infused in a certain quantity of water, which, being fermented, becomes a pleasant, warming, strengthening, and intoxicating liquor." This ale was most commonly made of barley, but sometimes of wheat, oats, and millet.† Its taste was essentially different from modern ale, as there were no hops made use of, but in place of them various disagreeable bitters. The Danes, while in Ireland, are said to have used *heath* for brewing their ale.

* Ware (by Harris), ii, 182. ‡ Ledwich's *Antiq. of Ireland*.

† Henry, *Hist. of Eng.* ii. 362.

Ale takes its name from the Danish word *oela*. The Britons gave it the old name *kurw* or *cwrw*, for which we have, by corruption, in Dioscorides, *curmi*. ‡ He says (B. c. 30), the Britons and Iberians (Hibernians), instead of wine, use *curmi*, a liquor made of barley. A Norman poet banters this liquor with more wit than truth in Latin verses, of which the following is a translation, substituting in one line a Latin word for the very plain English used by the translator :—

“Of this strange drink, so like the Stygian lake
Men call it *ale*, I know not what to make.
They drink it thick, *et mingunt* wondrous thin :
What store of dregs must needs remain within !”

The Irish have no name for this drink but *learn*, which signifies liquor in general ; but they understand by it *ale*.^{*} They drank ale on all occasions, at ordinary entertainments, and even at funerals. For the custom of the ancient Irish was to convert a funeral into a festival ; as, indeed, is pretty much the case with the lower orders to this day. They are said to have taken this custom from the Germans ; and, although an unbecoming one, it is not more so than the usage of the polished Romans, who acted comedies at funerals. The *Adelphi* of Terence, a play of no very moral tendency, was performed at the funeral of the Roman general Paulus Æmilius, B. c. 168. Mr. Hardiman, in his “Ancient Deeds,” p. 80, gives us a translation of an Irish award made in 1592, which mentions that Loghlin Roe is entitled to “a great cow, which was killed for the funeral of John M'Murrough O'Slattery, together with all the wheat and *liquor* provided for the same.” The killing of the cow is explained by the following curious canon concerning the rights of a dead body, taken from an ancient Irish synod,

‡ Camden, 302.

* Ware ii. 182.

in these words : "every dead body has in its own right a cow, and a horse, and a garment, and the furniture of his bed : nor shall any of these be paid in satisfaction of his debts, because they are, as it were, peculiar to his body."

The manner of serving the ale at entertainments amongst the ancient Irish is thus described by Sir James Ware. When the Irish were at their ordinary entertainments, they sat down in a ring, on rushes or beds of grass, instead of benches or couches. When they were placed, three-legged wooden tables were set before them, covered with victuals, after the manner of the ancient Gauls ; such as bread baked on a gridiron or under the ashes, milk-meats, flesh and fish both broiled and boiled : the waiters in the mean time serving drink about in cups made of wood or horn, and sometimes of brass.

It is very probable, if not certain, that wine was not known to the Britons previously to the Roman conquest. The Britons were a simple and barbarous people. It is not likely that a nation living in turf-built huts, amidst woods and bogs, whose painted bodies were covered by the skin of some animal, which was their only garment, had as yet obtained from foreign countries such an article of luxury as wine, or could prepare it from a fruit not a native of their soil. Indeed, they held little intercourse with any nation. Herodotus, who wrote four centuries and a half before the Christian era, knew little more of the islands called Cassiterides, one of which is Britain, than that it exported tin. The Phœnicians were the only people that maintained any commercial intercourse with the island ; or that, in fact, exactly knew its situation on the globe : and their knowledge they carefully kept to themselves. The grape was not, at this period, known as a possible production of Britain : nor was it grown there for many centuries after. Tacitus asserts, that "the soil abundantly produces all fruits except

the olive, the grape, and some others, which are indigenous to a warm climate." ||

There is still stronger testimony than this. Boadicea, queen of the *Iceni* (now the country about Norfolk), having been treated with the utmost barbarity by the Roman conquerors, determined (A. D. 61) to avenge her wrongs. Preparing for battle, she harangued her army. In an eloquent appeal to their feelings she said,—comparing the simple habits of her country with those of the Romans,—“to us every herb and root are food; every juice is our oil; and *water is our wine*.”* This seems a distinct declaration that they had no wine.

On the accession of Probus to the imperial purple (A. D. 278), that illustrious emperor, having achieved the conquest of Gaul, revoked the edict of Domitian, and privileged the provinces to plant vines, and make wine. Britain was included in the licence. The Romans had been emigrating into Britain for nearly three centuries previously to this period; and they brought with them the arts and manufactures of their own country. Some time previous to this, wine had been abundantly imported into Britain: but wine was actually made there about A. D. 280. Bede says, (A. D. 731) “vineas etiam quibusdam in locis germinant.” And Holinshed brings forward the following proofs, “that wine might haue growne in this iland heretofore: first the charter that Probus the emperour gaue equallie to vs, the Galles, and Spaniards, is one sufficient testimonie. And that it did grow here, beside the testimonie of Bede, the old notes of tithes for wine that yet remaine in the accompts of some parsons and vicars in Kent and elsewhere; besides the records of sundrie sutes commensed in diuerse ecclesiasticall courts, both in Kent, Surrie, &c.; also the inclosed parcels

|| In *Vitâ Agricolaë*, § 12.

* Dion Cassius, lib. lxi. 1. In the meagre report given of this famous speech by Tacitus, the above passage does not occur.

almost in every abbey yet called vineyardes, may be a notable witness. The ile of Elie also was in the first times of the Normans called *le ile des vignes*.* Winchester is supposed to have taken its name from its vines. Bishop Hamson sent to Edward II. "a present of his drinks, and withal both wine and grapes of his own growth in his vineyard at Halling." Captain Nicholas Toke, of Godington, in Kent, says Philipot, "hath so industriously and elegantly cultivated and improved our English vines, that the wine pressed and extracted out of these grapes seems not only to parallel but almost to outrival that of France." Domesday Book, the materials of which were collected in 1086, mentions at Rageney, in Essex, one park and six arpennies of vineyard, which, if it takes, will yield twenty modii of wine. The practice was, if the grapes ripened well, to make wine; if not, they make verjuice, which, before lemons were introduced, was substituted for that fruit. The neglect of English wine is attributed by Twine, in part, to the fondness for French wine which came on us in the reign of Henry III. In the time of Edward III., when England had the command of so great a part of France, there must have been plenty of French wines in England. The principal cause, no doubt, of the neglect of English wines was, that the French were better, and could be had cheap from our French provinces. Few of our religious foundations were formerly without vineyards. Dr. Ralph Bathurst, president of Trinity College, Oxford, made as good claret in 1685 as could be wished for. At Arundel castle in Sussex, says Mr. Millar, a noble vineyard belonging to the Duke of Norfolk annually yields considerable quantities of wine; at this time, 1763, says he, there are in his grace's cellar above sixty pipes of excellent Burgundy, much better than quantities annually imported. §

* Chronicles, i. 186.

§ Millar's Gardener's Dict., art. Vine.

As to malt liquors, the British Isles have been always remarkable for the excellence of them. "Our ancestors," observes Mr. Pinkerton, "prided themselves in the variety and richness of their ales; and old writers enumerate many sorts, as Cock, Stepney, Stitchback, Hall, Derby†, Northdown, Nottingham, Sandbach, Betony, Scurvy grass, Sage-Ale, College-ale, China-ale, Butler's-ale, &c. : nor even at present do we refuse praise to the various qualites of our Burton, Dorchester, Taunton, Scottish, and other ales. But the most peculiar malt beverage is *porter*, which ought to be solely composed of brown or high dried malt, hops, *liquorice*, and *sugar*, but is sometimes debased by other ingredients. That of London is particularly famous, and is an article of exportation, being esteemed a luxury on the banks of the Delaware and the Ganges. *Punch* was another national liquor, composed of spirits, water, acids, and sugar : but its use is now on the decline, though the late Dr. Cullen esteemed it a salutary potion in a moist and variable climate. *

Frequently the character of some of these malt liquors was derived from very unwarrantable sources; and often was contributed to as much by the druggist as by the maltster or hop merchant. Well might a certain French traveller observe, that the English commonly drink at their meals a *sort of medical ptisan*, which they call *small beer* : for, in fact, very often it was really so in nature.

Ale is a beverage of great antiquity in Great Britain and Ireland. But the ale of these periods, and until the sixteenth century, contained no hops. Dr. Lannigan, speaking of St. Finnian of Clonard, one of the two sees of Meath, who died A. D. 552, says, "Finnian was distinguished, not only for his extraordinary learning, and knowledge of the Scriptures, but

† This ale was in high repute, even in the days of Camden, two centuries and a half ago. See *Britannia*, p. 302. edit. 1586.

* Pinkerton's *Geography*, i. 62.

likewise for his great sanctity, and austere mode of living. His usual food was bread and herbs ; his drink water. On festival days, he used to indulge himself with a little fish, and a cup of *beer* or whey." * Ale is mentioned in the laws of Ina King of Wessex, who ascended the throne about the year 689. It was one of the articles of a royal banquet provided for Edward the Confessor, about the middle of the eleventh century. About this period of ignorance and brutality in England, gluttony and riotous amusements occupied the place of arts and sciences. William of Malmesbury declares, that "the English in the reign of Henry II. (1154 to 1189) were universally addicted to drunkenness, continuing over their cups day and night, keeping open house, and spending the income of their estates in riotous feasts, where eating and drinking were carried to excess, without any elegance." Even the monasteries fell into these luxurious habits : but they might do so without censure ; for the monks were, in these times, the most influential persons in the state. In 1540, when the monasteries were suppressed, there was no less a number of them than 645 in England and Wales. The monasteries were always remarkable for having the best wine and ale, the latter of which they brewed for themselves, with remarkable skill and care. "The best wine," says Holinshed, "was called *theologicum*, because it was had from the cleargie and religious men, vnto whose houses manie of the laitie would often send for bottels filled with the same, being sure that they would neither drinke nor be served of the worst, or such as was anie waies mingled or brued by the vintner : naie, the merchant would have thought that his soule should have gone streightwaie to the diuell, if he should haue served them with other than the best." † The monks and prior of St. Swithin once prostrated themselves in the mire before

* Ecclesiastical Hist. c. x. § 5.

† Hollinshed i. 282.

Henry II., complaining with tears and doleful lamentations that their abbot had curtailed three dishes from their table. "How many has he left you?" said the king. "Ten only," replied the monks. "I myself," exclaimed his majesty, "have never more than three, and I enjoin you to the same." In the reign of Edward IV. (1470), an installation feast was given by George Nevil, Archbishop of York, at which the guests had the liberal allowance of 300 tuns of ale, and 100 tuns of wine: that is, in all, above one hundred thousand quarts of liquor. But this was certainly not too much, when we consider that there were much above 7000 animals, of different kinds, served up to table, on the occasion of creating this "right reverend father in God." The king's own brother, the Duke of Clarence, was, by a last effort of fraternal indulgence, permitted to terminate his earthly career by drowning in a butt of his favourite beverage, Malmsey wine.

Unfortunately, the facility of procuring intoxicating liquors in these times, at a low rate, kept pace with the propensity of the people to consume them: and the same wholesome restrictions were not imposed on their use as have been of late years, when civilisation has made greater progress. About the year 1050, the best ale could be bought for eight-pence the imperial gallon of the present day. This was spiced ale; it was double the price of common ale: and mead was double the price of spiced ale. Ale was spiced for sake of flavour, as well as for preservation: cloves are said to prevent the souring of this liquor.* In 1199, King John set a rate on the price of wines: Rochelle wine was to be sold for twenty shillings the tun, or four-pence for a single gallon; wine of Anjou twenty-four shillings the tun, or sixpence the gallon; no other French wine to be above twenty-five shillings the tun. Twelve honest men, in every town, should superintend this assize.

* B. Castelli Lex. art. *Cerevisia*.

"But this ordinance did not last long, for the merchants could not bear it; and so they fell to, and sold white wine for eight-pence the gallon, and red, or claret, for sixpence."‡ In the reign of Henry III., who ascended the throne 1216, a dolium or thirty-six gallons of the best wine could be bought for forty shillings, and sometimes for twenty. And in 1251, during the same reign, an assize of bread and ale was struck, which settled the price of ale as follows:—"a brewer may sell two gallons of ale for a penny in cities, and three or four gallons for the same price in the country." The penny of that time was worth about three-pence of the currency in the time of Hume, from whom this last fact is taken. In the reign of Richard II. (1387), wine was so abundant in England, that it was sold for thirteen shillings and four-pence the tun, and twenty shillings the best; that is, for the best, less than one penny per gallon.* Anno 10 Edw. IV. (1471), a parliament was held at Dublin, in which it was enacted that the following shall be the *maximum* prices, in Ireland, of the different articles named:—A gallon of the best beer three-half-pence; a gallon of Rochelle wine, sixpence, or under; a gallon of Gascoine wine, eight-pence, or under; a gallon of Spanish wine, ten-pence, or under.† Holinshed calculates the first cost of ten score gallons of beer in his day, about the year 1550, at twenty shillings, that is, not quite $1\frac{1}{4}$ d. per gallon.

Some centuries since, ale and wine were as certainly a part of a breakfast, in England, as tea and coffee are at present, and even for ladies. The Earl of Northumberland, in the reign of Henry VIII., lived in the following manner:—"On flesh days through the year, breakfast for my lord and lady was a loaf of bread, two manchets, a quart

‡ Holinshed ii. 278.

* Holinshed.

† Taken from the MS. statute roll, 10 Edw. IV. c. 5. Rolls office, Dublin.

of beer, a quart of wine, half a chine of mutton, or a chine of beef, boiled. On meagre days, a loaf of bread, two manchets, a quart of beer, a quart of wine, a dish of butter, a piece of salt fish, or a dish of buttered eggs. During Lent, a loaf of bread, two manchets, a quart of beer, a quart of wine, two pieces of salt fish, six baconed herrings, four white herrings, or a dish of sproits." *

After the introduction of the hop from the Netherlands, which took place very shortly after the beginning of the same reign, the quality of all the malt liquors in England was much improved, and they became more extensively used. Shortly after, during the Dutch war, the English, according to Baker, "learned to be drunkards, and brought the vice so far to overspread the kingdom, that laws were fain to be enacted for repressing it." Hume relates that the Earl of Leicester gave Queen Elizabeth an entertainment in Kenilworth castle, which was extraordinary for expense and magnificence. Among other particulars, we are told that 365 hogsheads of beer were drank at it. Now in this quantity there are 23,000 gallons; and if there were 23,000 persons present, which is not possible, it would still be an allowance of a gallon to each;—a tolerable exhibition before a queen. Many such entertainments were accepted by this queen, who professed to restrain luxury and extravagance, and issued sumptuary edicts; but she did not ennoble precept by example.

In the history of fermented liquors, the countries to the north of Europe hold a conspicuous place. If the ancient Germans were notorious for their addiction to intoxicating liquors, it appears that their descendants, the early inhabitants of northern Europe, retained an hereditary love for beverages of the same kind. So necessary did they appear to the comfort and well-being of that people, that they flat-

* Household Book of the Earl of Northumberland, quoted by Lord Kames.

tered themselves with the belief that these pleasures were not to cease even with life, but would constitute a part of the rewards of the virtuous in a future state. Ragner Lodbrog, the last king of Scandinavia, who ascended the throne A. D. 750, was a brave and powerful prince, and withal a poet. In a descent upon England he was taken prisoner, and put to a cruel death. Serpents were thrown into his dungeon, and by the stings of these venomous reptiles his life was terminated. In the midst of his last agonies, he amused himself with his favourite pursuit, poetry, and composed a very extraordinary ode, in which are mixed up the notions of a future state entertained by his nation, from which the following is extracted :—"We fought with swords: I am still full of joy when I think of the banquet that is preparing for me in the palace of the gods. Soon—soon, in the splendid abode of Odin, we shall drink beer out of the skulls of our enemies."—"But it is time to cease. Odin hath sent his goddesses to conduct me to his palace. I am going to be placed on the highest seat, there to quaff goblets of beer with the gods. I will die laughing." *

About seventy years before the birth of Christ, the renowned Odin reigned over Scandinavia,—a warrior, an orator, and a poet. A Scythian by birth, he overran the north of Europe, and, finally, became a monarch. After his death, which was by his own hand, divine honours were paid to him. In his dying moments, he told his people that he would receive, in a place of bliss, the souls of all those who lived virtuously, and died gloriously in the field of battle. The name of the place where they were to be received was the palace of *Valhall*. In the twentieth fable of the *Edda*, which, as every one knows, is a compilation from the Gothic Mythology, collected previously to the year 1241, from ancient traditions, we find the following singular

* See M. Mallet's *Edda*.

colloquy. "But," says Gangler, "if every man who has been slain in battle since the beginning of the world repairs to the palace of Odin, what food does that god assign to so vast a multitude? Har answered him, "the cook Andrimner dresses the wild boar incessantly in his pot: the heroes are fed with the lard or fat of this animal, which exceeds every thing in the world; as to Odin himself, wine is to him instead of every aliment; the victorious Odin takes no other nourishment to himself than what arises from the unremitted quaffing of wine." Gangler proceeds and demands "And what is the beverage of the heroes which they have in as great abundance as their food? Do they only drink water?" Har says to him, "You put a very foolish question. Can you imagine that the universal Father would invite kings, and chiefs, and great lords, and give them nothing but water? In Valhall there is a she goat which feeds on the leaves of the tree lerada; from her paps flows hydromel or mead in such great quantities that it every day completely fills a pitcher large enough to inebriate all heroes."

The only value in this absurd fable is the historical light which, probably, it throws on the drinks of the ancient northern Europeans. Here we have wine and mead mentioned in conjunction with the era of Odin. For although the Edda was collected at so late a period, we must recollect that the matter contained in it is older than the Christian era. And we may observe, that the mead mentioned is not merely hydromel (honey and water), as stated in Bishop Percy's translation of the passage, but was a real fermented wine of honey, capable of producing intoxication, or what has by some been called vinous hydromel.

On this passage, the French translator, Mons. Mallet, observes, "wine was very scarce in those times, and almost unknown. Beer was, perhaps, a liquor too vulgar for heroes. The Edda, therefore, makes them drink hydromel,

or mead, a beverage in great esteem among all the German nations. The ancient Franks made great use of it. Gregory of Tours, speaking of a certain lord who generally drank it, adds, 'ut mos barbarorum habet.'"

Mead has been used as universally as anciently ; it has found its way even into the interior of Africa. Mr. Park says that the Mandingoes, a race of pagan negroes, drink it to excess. A kind of beer is also made by the African negroes from the *holcus spicatus*, much in the same way as ours is from barley.

The last question to be investigated in the history of intoxicating liquors is, at what time alcohol was first separated from vinous liquors by distillation,—a very important era also in the history of man. In this enquiry we only arrive at a near approximation to the time of the discovery, the precise period, as well as all knowledge of the discoverer, being now perhaps irrecoverably lost. I shall take M. le Normand as my guide.

Pliny, who lived in the first century of the Christian era, has left an excellent treatise on vines and wine, but is silent on the subject of its spirit, which assuredly he would not have been, had he possessed so valuable a secret.

Galen, who lived a century after Pliny, speaks of distillation only as a means of extracting the aroma of plants and flowers ; but speaks nothing of the distillation of wine.

Rhazes, Albucassis, and Avicenna, three celebrated Arabian physicians and philosophers, who lived about the tenth and eleventh centuries, mention the distillation of roses, a process in their country much in esteem as affording a perfume greatly valued by their kings and nobles : but they do not allude to the distillation of wine.

Arnold de Villanova, a physician of the thirteenth century, formally declares that the ancients knew nothing of spirit of wine. He informs us that this extraordinary

liquor had been then lately discovered ; and that it was believed to be the universal panacea which had been so long sought after.

Raymond Lully, who was born in 1236, and died in 1315, and was the contemporary and pupil of Arnold, affirms that this admirable product from wine, which one can consider, says he, in no other way than as an emanation of the divinity, was concealed from the ancients because the human race was then too young : so precious a discovery, he adds, was reserved for the renovation of its decrepit old age. He says that the discovery of this divine liquid induces him to believe that the end of the world is not far distant.

Lully details two processes for concentrating spirit of wine, or in other words for abstracting water from it. The first is distilling it from lime ; the second from calcined tartar, that is, carbonate of potash. In the first case, he anticipated the proposal of Gay Lussac ; and in the second, that of Lowitz. Bergman says that the rectification from quicklime was the discovery of Basil Valentine.

Bergman, in his History of Chemistry, declares that Thaddeus of Florence, who was born in 1270, Arnold de Villanova, and Raymond Lully are the first three persons who mention spirit of wine. The last gave the name of *alcohol* to the strongest spirit.

It is, therefore, pretty certain that the discovery of spirit of wine was made about the middle of the twelfth century, and that the discovery was made by the alchemists. These persons treasured up the process, as a profound and important secret, for a length of time ; and it was not for ages after that it became generally known, or was practised as an art.

Michael Savonarola, who wrote a treatise in Latin on the art of making spirit of wine, an edition of which was published in 1560, more than a century after his death, informs us that it was only used as a medicine. The physicians of

these days attributed to it the important property of prolonging life ; and on this account it was called *aqua vitæ*, water of life. In this work he launches out into a panegyric on the virtues of this wonderful panacea :—"est et aqua vitæ dicta, quoniam in vitæ prorogationem quàm maximè conferre sentiat. Sum etenim memor ejus verbi quod sæpe hilari corde gravissimus ille vir et in orbe sua ætate clarissimus medicus, Antonius Delascarpia, exclamando pronuntiabat, qui, dum octogesimum annum duceret, dictabat : *o aqua vitæ, per te jam mihi vita annos duo et viginti prorogata fuit.*" The wonder certainly is, that this venerable gentlemen, who was so much addicted to brandy, as appears by his own confession, should have attained his eightieth year.

It is pretty certain, that for a length of time after the discovery of spirit of wine, it was treasured up as a valuable secret in the possession of a few ; that it was prepared only in the laboratories of chemists, who in these days were always of the medical profession ; and that the early possessors of the secret did not deal in the spirit as an article of commerce. M. le Normand shows reason to believe that its distillation on the large scale was inconsiderable until about the end of the seventeenth century, and that even then the manufacture was of little importance, when compared with what it became at the beginning of the eighteenth century.

At what period the art of distillation was introduced into Britain is not certainly known : it is commonly believed to have taken place during the reign of Henry II. It would appear that in Ireland the practice of obtaining a spirit from malt was better understood, even at the earliest period of the invention, than elsewhere. In the Irish language the spirit was called *Uisge-beatha* or *Usquebah*. Moryson, who was secretary to Lord Mountjoy, during the rebellion in Ireland of the Earl of Tyrone, wrote a history of Ireland,

including the period between 1599 and 1603, which in many respects is one of the grossest libels that ever defiled the page of history; in this he nevertheless gives the following account:—"At Dublin, and in some other cities (of Ireland), they have taverns, wherein Spanish and French wines are sold; but more commonly the merchants sell them by pints and quarts in their own cellars. The Irish aqua vitæ, vulgarly called usquebagh, is held the best in the world of that kind, which is made also in England, but nothing so good as that which is brought out of Ireland. And the usquebagh is preferred before our aqua vitæ, because the mingling of raisins, fennel-seed, and other things, mitigating the heat, and making the taste pleasant, makes it less inflame, and yet refresh the weak stomach with moderate heat and good relish. These drinks the English-Irish drink largely, and in many families (especially at feasts) both men and women use excess therein:"—"neither have they any beer made of malt and hops, nor yet any ale; no, not the chief lords, except it be very rarely."—"But when they come to any market-town to sell a car or horse, they never return home until they have drunk the price in Spanish wine (which they call the king of Spain's daughter), or in Irish Usquebagh, and until they have outslept two or three days' drunkenness." The latter passages prove how little this writer was disposed to praise any thing Irish, had praise been undeserved.

Sir James Ware supposes that ardent spirit was distilled in Ireland earlier than in England. He says, "the English aqua vitæ, it is thought, is the invention of more modern times. Yet we find the virtues of usquebagh and a receipt for making it, both simple and compound, in the red book of Ossory, compiled nearly two hundred years ago; and another receipt for making a liquor, then called *nectar*, made of a mixture of honey and wine, to which are added ginger, pepper, cinnamon, and other ingredients." Dr,

Ledwich observes, that the early French poets speak of this nectar with rapture, as being most delicious. The Irish distilled spirits from malt in 1590, and imitated foreign *liqueurs*, by adding aromatic seeds and spices, as was practised in France, so early, according to le Grand, as 1313. The Irish *bulcaan*, Rutty tells us, was made from black oats. *Buile*, madness, and *ceann*, the head, intimate the effects of this fiery spirit.

Having now sketched an account of the introduction, and use of intoxicating liquors, as far as the few annals preserved have furnished materials for it, as a proper sequel we may notice the consequences of indulgence in these insidious poisons. Fortunate, indeed, were it for mankind, if the history could truly terminate with an account of their introduction, and if there were nothing to be added to complete the subject. But a dismal picture remains to be exhibited of the effects of excessive indulgence. It is the more to be lamented that the power which those stimuli possess over the intellectual economy should be turned to such bad account, when, under proper restrictions, they might have been made conducive to real benefits. From them, rightly administered, the afflicted in mind or body might receive comfort, the desponding might be inspired with hope, and the melancholy elevated into joy. But the limits of moderation are easily surpassed. He who experiences these advantages does not always rest satisfied with their reasonable enjoyment: the cup of bliss continues to be quaffed, but the infused poison throws round him its magic spell. His senses no longer convey true impressions. Innocent hilarity gives place to mischievous mirth: good humour and benevolence are converted into causeless quarrel and vindictive rage: the faculties of the man are only recognisable by their perversion: and fortunate for him is it if the progress of crime is arrested by the death-

like profundity of apoplectic sleep. How unenviable are his awaking moments!—memory confused with obscure recollections of insult received and outrage committed; the body exhausted and oppressed; and the mind harassed with the terrors of a remorse-stricken conscience. Amidst the repetition of these practices, the springs of health are dried up; an appalling train of diseases derange the functions of the body; the withered frame wastes down into sepulchral tenuity; the grave closes on the victim, and he is remembered only with the contemptuous pity of mankind.

There is something so singular in the progress of the habitual drunkard, the vicissitudes which he experiences are so extraordinary, and his fate sometimes (if we may credit recorded cases) so frightful and out of the ordinary course of nature, that it may not be useless or uninteresting to enter a little on the subject, with the view of forewarning those, who are as yet undebased, of the punishment which may overtake them in their career, should they fall into this temptation. The methodical delusions of the drunkard, while in a state of transitory derangement, for such we must suppose intoxication to be, have often been the cause of adventures that might be considered ludicrous but for the humiliation which human nature is forced to acknowledge in their contemplation. Dr. Trotter and others relate some curious anecdotes of this kind. We read of a drunken man whipping a post in the street until he was tired, which he mistook for a person that would not move out of his way; and of an old gentleman of eighty years of age, who, when in his cups, became so amorous as to take a lamp-post for a lady, and address it with all the language of passion and flattery. An officer, much accustomed to hard drinking, after getting intoxicated at the mess table, fell asleep: he awoke suddenly, and addressed one of his brother officers in a peremptory tone, saying, that, as it was an affair of honour, now was the best time for settling it. He insisted on

taking the ground immediately : and no small remonstrance was required to convince him that he had been dreaming. A drunken company of young men, while in a tavern, fancied they were in a ship at sea during a tempest. To lighten the vessel and avoid shipwreck, they threw all the furniture of the house out of the window, as they thought, into the sea. When taken before a magistrate, they persisted that it was done to avoid imminent danger, and made promises in case they ever came to land. We are told of a person, who found himself insurmountably obstructed on his journey by the shadow of a sign-post. And of another, who attempted to light his candle in the moon, which he saw shining through a hole in the wall.

These are trivialities, only calculated to make the agent in them ridiculous and contemptible, and they are productive of little injury to society. But let us examine the criminal calendar, and investigate the extent of social outrage produced by addiction to intoxicating liquors. We shall find the most atrocious murderers, the most adventurous highway robbers, the most subtle and dangerous sharpers, and, in fine, the most flagitious offenders against the laws of God and man, urged on in their fatal career by that deluding poison which falsifies perception, and distorts all objects of sense. And where the rights of others have not been violated so as to call for the sanguinary interposition of the law, punishment in this world is yet sure to fall on the devoted drunkard. The tremulous hand, the tottering step, the drowsy eye, imbecile manner, emaciated frame, and squalid aspect are sure precursors of the destruction which is about to happen. Then come liver disease, jaundice, and dropsy. The tragedy quickly runs through its brief acts ; the last scene arrives, and the catastrophe is completed.—
DONOVAN'S DOMESTIC ECONOMY.





SECTION III.



THE VINE, AND WINE.

INTERSPERSED WITH
CONVIVIAL AND JOYOUS ANECDOTES.

Prol. "If we offend, it is with our good will.—
That you should think, we come not to offend,
But with good will. To shew our simple skill,
That is the true beginning of our end.
Consider then—we come but in despite—
We do not come as minding to content you—
Our true intent is.—all for your delight,
We are not here.—that you should here repent you,
The actors are at hand ;—and by their show,
You shall know all, that you are like to know."—
A Midsummer Night's Dream.

THE VINE.

OF this valuable and well-known plant there are several species, and there are many references to it in the sacred writings. It grew plentifully in Palestine, and was particularly fine in some of the districts. The Scriptures celebrate the vines of Sorek, Sibmah, Jazer, and Abel ; and profane authors mention the excellent wines of Gaza, Sarepta, Libanus, Sharon, Ascalon, and Tyre.

The grapes of Egypt being particularly small, we may easily conceive of the surprise which was occasioned to the Israelites by witnessing the bunch of grapes brought by the spies to the camp, from the valley of Eschol, Numb. xiii. 24. The account of Moses however, is confirmed by the testimony of several travellers. Doubdan assures us, that in the valley of Eschol were bunches of grapes, of ten and twelve pounds. Forster tells us, that he was informed by a Religious, who had lived many years in Palestine, that there were bunches of grapes in the valley of Hebron, so large that two men could scarcely carry one. Comp. Numb. xiii. 24. And Rosenmüller says, "Though the Mahomedan religion does not favour the cultivation of the vine, there is no want of vineyards in Palestine. Besides the large quantities of grapes and raisins which are daily sent to the markets of Jerusalem and other neighbouring places, Hebron alone, in the first half of the eighteenth century, annually sent three hundred camel loads, that is, nearly three hundred thousand weight of grape juice, or honey of raisins, to Egypt."

Bochart informs us that a triple produce from the same vine is gathered every year. In March, after the vine has produced the first clusters, they cut away from the fruit that wood which is barren. In April a new shoot, bearing fruit, springs from the branch that was left in March, which is also lopped; this shoots forth again in May, loaded with the latter grapes. Those clusters which blossomed in March, come to maturity and are fit to be gathered in August; those which blossomed in April, are gathered in September; and those which blossomed in May, must be gathered in October.

In the East, grapes enter very largely into the provisions at an entertainment. Thus, Norden was treated by the Aga of Essuaen with coffee, and some bunches of grapes of an excellent taste. To show the abundance of vines which should fall to the lot of Judah, in the partition of the

promised land, Jacob, in his prophetic benediction, says of this tribe, he shall be found—

Binding his colt to the vine,
And to the choice vine, the foal of his ass.
Washing his garments in wine,
His clothes in the blood of the grape.

GEN. xlix. 11.

It has been shown by Paxton, that in some parts of Persia, it was formerly the custom to turn their cattle into the vineyards after the vintage, to browse on the vines, some of which are so large, that a man can hardly compass their trunks in his arms. These facts clearly show, that according to the prediction of Jacob, the ass might be securely bound to the vine, and without damaging the tree by browsing on its leaves and branches. The same custom appears, by the narratives of several travellers, to have generally prevailed in Lesser Asia. Chandler observed, that in the vineyards around Smyrna, the leaves of the vines were decayed or stripped by the camels, or herds of goats, which are permitted to browse upon them, after the vintage. When he left Smyrna on the 30th of September, the vineyards were already bare ; but when he arrived at Phygella, on the 5th or 6th of October, he found its territory still green with vines ; which is a proof that the vineyards at Smyrna must have been stripped by the cattle, which delight to feed upon the foliage.

In the TEMPLE at Jerusalem, above and round the gate seventy cubits high, which led from the porch to the holy place, a richly carved vine was extended, as a border and decoration. The branches, tendrils, and leaves, were of the finest gold ; the stalks of the bunches were of the length of the human form, and the bunches hanging upon them were of costly jewels. Herod first placed it there ; rich and patriotic Jews from time to time added to its embellishment,

one contributing a new grape, another a leaf, and a third even a bunch of the same precious materials. If to compute its value at more than 12,000,000 of dollars be an exaggeration, it is nevertheless indisputable, that this vine must have had an uncommon importance and a sacred meaning in the eyes of the Jews. With what majestic splendour must it likewise have appeared in the evening, when it was illuminated by tapers !

The Jews accounted the vine the most noble of plants, and a type of all that was excellent, powerful, fruitful, and fortunate. The prophets, therefore, compared the Jewish nation and the Jewish church to a great vine adorned with beautiful fruit, planted, tended, and guarded by God.—*Calmet's Dictionary of the Bible.*

PUR, or PURIM, that is, *lots*, is a solemn feast of the Jews, instituted in memory of the lots cast by Haman, the enemy of the Jews, (Est. iii. 7.) for the execution of his design, to destroy all the Jews of Persia, but which issued in causing his own ruin, and the preservation of the Jews ; who had time to avert the blow, by means of Esther. See ESTHER, HAMAN, and MORDECAI.

This feast, as the Jews observe it, has much resemblance to the ancient Bacchanalia of the pagans. Pleasures, diversions, and excess, make, as it were, the very essence of it. The spirit of revenge which animated the Jews of Shushan against their enemies, has passed undiminished to their posterity, who abandon themselves to it without measure and without bounds. They allow the drinking of wine to excess, because they say, it was by making king Ahasuerus drink, that Esther procured the deliverance of the Jews. They compel all to be present at the synagogue, man, woman, child, and servant ; because all shared in the deliverance, as all were exposed to the danger.—*Ibid.*

LET the vine, dearest Varus, the vine be the first
Of all the trees to be planted, of all the trees nursed,
On thy well-shelter'd acres, round Catilus' walls,
Where the sun on the green slopes of Tivoli falls?
For to him who ne'er moistens his lip with the grape
Life's ever demand wears a terrible shape,
And wine, and wine only has magic to scare
Despondency's gloom or the torments of care.
Who's he that, with wine's joyous fume on his brain,
Of the travails of war, or of want will complain,
Nor rather, sire Bacchus, thy eulogies chant,
Or thine, Venus, thine, ever beautiful, vaunt?—

Martin's Horace. Ode xvii. to Varus.

THE VINE.—“ *The boughs thereof were like the goodly cedars.*”—PSALM lxxx. 10.] Dr. Lowth proposes the following construction of this verse :

*Her shadow covered the mountains,
And her boughs (covered) the cedars of God.*

So that the image is that of a flourishing vine, climbing up even the highest cedars, spreading itself along the branches, and covering the very top of them. This may well be allowed in the description of an allegorical vine, which is represented as stretching out her branches to the sea, and her boughs to the river, especially when compared with what KAEMPFER says of some foreign vines : ‘Maximum proventum vites tribuunt, quæ nulla jutæ cultura palmites per summa spargunt fastigia arborum.’ *Amœnitat. Exot.* The author of the *History of the Piratical States of Barbary* (pub. in 1750) informs us that some of the vines near Algiers climb to the tops of very lofty trees, and extending themselves to others, form natural bowers. And BEVERLEY, in his *History of Virginia*, p. 116, affirms that he has seen

great trees covered with single vines, and those vines almost hid with the grapes. The vine's covering the cedars might be intended to suggest an idea, not only of its extent, but of its sovereignty.

The vines are not cultivated in this part of Asia in the same manner as in the wine countries, where each plant is every year pruned down to the bare stalk; they are here trained up to some tall tree, frequently a plum or an apricot; the tendrils reach the loftiest as well as the lowest branches, and the tree thus seems to be loaded with a double crop of fruit. Nothing can present a more delightful appearance than the intimately blended greens and the two species of fruit, luxuriantly mingled.—BEAUFORT'S *Karamania*, p. 49.

The Israelitish nation is described under the emblem of a vine transplanted by God from Egypt to Palestine, where it was tended by him and flourished beautifully, and spread its branches over the whole country.

WHERE am I? What a beauteous land!
Vineyards! unless my sight deceives?
And clust'ring grapes too, close at hand!
And underneath the spreading leaves,
What stems there be!
What grapes I see!—*Faust. (Bohn's Lib.)*

THE VINE was not planted in the environs of Rome before the year 600 B. C., and till then wine was very rare; but afterwards it became very common, and the season of vintage was a time of diversion, when jests were passed upon passengers with licensed impunity. The vines were planted at the foot of trees, upon which they made the branches mount, in order to form arbours, as is still common in Italy. In making wine they put the must into a wooden tub,

where they suffered it to ferment for some time ; afterwards they filled other vessels with it, where it continued to ferment. To aid the depuration, they threw into it the *condimenta vinorum* plaster, chalk, marble-powder, salt, resin, dregs of new wine, salt-water, myrrh, aromatic herbs, &c., each country having its particular preparation. The wine thus prepared they left in the vessels till the year following, sometimes even two or three years, according to the kind of wine and its growth. Afterwards they drew it off into large jars of earthenware, coated within with melted pitch. Outside they marked the name of the wine, and consulate of the vintage.—*Fosbrooke's Encycl. of Ant.*

NOAH DRUNK.

“There is a devil in every grape.”—*Turkish Proverb.*

NOAH, a diligent, industrious man, being with all his family, thus planted in the rich and fruitful plains of Armenia, or wherever you please, let it be near the mountains of Caucasus or Ararat, went immediately to work, cultivating and improving the soil, increasing his cattle and pastures, sowing corn, and among other things, planted trees for food ; and among the fruit trees he planted vines, of the grapes whereof he made, no doubt, as they still in the same country do make, most excellent wine, rich, luscious, strong, and pleasant.

I cannot come into the notion of our critics, who to excuse Noah from the guilt of what followed, or at least from the censure, tell us, he knew not the strength or the nature of the wine ; but that gathering the heavy clusters of grapes, and their own weight crushing out their balmy juices into his hand, he tasted the tempting liquor ; and that, the Devil assisting, he was charmed with the delicious fragrance, and tasted again and again, pressing it out into a

bowl or dish, that he might take a large quantity ; till at length, the heady froth ascended and seized his brain : he became intoxicated and drunk, not in the least imagining there was any such strength in the juice of that excellent fruit.

But to make out this story, which is indeed very favourable for Noah, but in itself extremely ridiculous, you must necessarily fall into some absurdities, and beg the question most egregiously in some particular cases ; which way of arguing will by no means support what is suggested ; at first you may suppose there was no such thing as wine made before the deluge, and that nobody had ever been made drunk with the juice of the grape before Noah ; which, I say, is begging the question in the grossest manner.

If the contrary is true, as I see no reason to question ; if, I say, it was true, that there was wine drank, and that men were, or had been drunk with it before, they cannot then suppose that Noah, who was a wise, a great, and a good man, and a preacher of righteousness, both knew of it, and without doubt had, in his preaching against their crimes, preached against this among the rest, upbraiding them with it, reproved them for it, and exhorting them against it.

Again, it is highly probable they had grapes growing, and consequently wines made from them, in the antediluvian world, how else did Noah come by the vines which he had planted ? For we are to suppose, he could plant no trees or shrubs, but such as he found the roots of in the earth, and which no doubt, had been there before in their highest perfection, and consequently grown up, and brought forth the same luscious fruit as before.

Besides, as he found roots of the vines, so he understood what they were, and what fruit they bore, or else it may be supposed also he would not have planted them ; for he planted them for their fruit, as he did it in the provision he was making for his subsistence, and the subsistence of his

family ; and if he did not know what they were, he would not have set them, for he was not planting for diversion, but for profit.

Upon the whole, it seems plain to me, he knew what he did, as well when he planted the vines, as when he pressed out the grapes ; and also, when he drank the juice, that he knew it was wine, was strong, and would make him drunk, if he took enough of it : He knew that other men had been drunk with such liquor before the flood ; and that he had reprehended them for it ; and therefore it was not his ignorance, but the Devil took him at some advantage, when his appetite was eager, or he thirsty, and the liquor cooling and pleasant ; and, in short, as Eve said, the serpent beguiled her and she did eat ; so the Devil beguiled Noah and he did drink ; the temptation was too strong for Noah, not the wine ; he knew well enough what he did, but, as the drunkards say to this day, it was so good he could not forbear it, and so he got drunk before he was aware ; or, as our ordinary speech expresses it, he was overtaken with drink : and Mr. Pool, and other expositors are partly of the same mind.—*Defoe's History of the Devil.*

“ ALL that's superfluous, carefully avoid,
The mind once satisfied, is quickly cloy'd.”

THE PERSIAN VINE-DRESSERS do all in their power to make the vine run up the wall, and curl over on the other side, which they do by tying stones to the extremity of the tendril. The vine, particularly in Turkey and Greece, is frequently made to entwine on trellises, around a well, where, in the heat of the day, whole families collect themselves, and sit under the shade.—*Morier's Second Journey through Persia*, p. 232.

GRAPES.

In the East they still tread their grapes after the ancient manner. "August 20, 1765, the vintage (near Smyrna) was now begun, the juice (of the grapes) was expressed for wine; a man, with his feet and legs bare, was treading the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath to receive the liquor.—*Chandler's Travels in Greece*, p. 2.

GRAPES the vine-stock bears !
Horns the buck-goat wears,
Wine is sap, the vine is wood,
The table yieldeth wine as good.
With a deeper glance and true
The mysteries of nature view !
Have faith, and here's a miracle !
Your stoppers draw and drink your fill.—
Goëthe's Faust. (Bohn's Lib.)

A COLONY of vine-dressers from Phoea, in Ionia, settled at Marseilles, and instructed the South Gauls in tillage, vine-dressing, and commerce, about 600 B. C. The vine was carried into Champagne, and part of Germany, A. D. 279. The vine and sugar-cane were planted in Madeira in 1420. It was planted in England in 1552; and was first planted at Bloxhall, in Suffolk, in that year, and in other places in the neighbourhood of London soon after. In the gardens of Hampton Court palace is a celebrated vine, allowed to surpass any in Europe; it is 72 feet by 20, and has in one season produced 2272 bunches of grapes, weighing 18 cwt.; the stem is 13 inches in girth; it was planted in 1769.—*Leigh*.

VINES AND GRAPES OF EXTRAORDINARY SIZE.

FORSTER, in his Hebrew Dictionary, under the word *Eschol*, says, "that he knew at *Vurnburg*, a monk of the name of ACACIUS, who had resided eight years in Palestine, and had also preached at Hebron, where he had seen bunches of grapes which were as much as two men could conveniently carry." CHR. NIETZSCHÜTZ, who travelled through Palestine in the year 1634, speaking of his excursions on the Jewish mountains, says, "These mountains are pretty high on the right, and most beautifully situated; and I can say with truth, that I saw and ate of bunches of grapes which were each half an ell long, and the grapes two joints of a finger in length." RELAND says (*Palestrina*, p. 351), "that a merchant, who lived several years at Rama, assured him that he had there seen bunches of grapes which weighed ten pounds each." Vines and grapes of an extraordinary size are found in other parts of the East. STRABO says, "that in Margiana, a country south-west of the Caspian Sea, now called Ghilan, there are vines which two men can scarcely span, the bunches of which are of extraordinary length." OLEARIUS, in 1637, saw in this part vines, the stem of which was as thick as a man's body. At Iran, he states, there is a kind of grapes called *Enkuri ali deresi*, which are of a brown red colour, and as large as Spanish plums.

AT Rudesheim, on the banks of the glassy Rhine, says *Riesbeck*, "we were invited by an Ecclesiastic of Mentz to a splendid festival. After dinner our host led us in procession to his great saloon; the doors of which were opened on a sudden, and there came forth in festive order a band of musicians, followed by two well-dressed girls, who brought in a large bunch of grapes, on a table covered with a fine cloth: the sides of the table were ornamented with flowers. They put the bunch of grapes in the middle of the saloon,

on a kind of throne, which was raised on a table ; and I now discovered that our host was celebrating the festival of the first ripe bunch of grapes in his vineyard ; a custom, it seems, most religiously observed by all the rich inhabitants of this country.”—*Pinkerton's Collection*, part xxiv. p. 259.

Many eye witnesses assure us, that in Palestine the vines, and bunches of grapes, are almost of an incredible size. STEPHEN SCHULTZ relates, “At Beitdjin, a village near Ptolemais, we took our supper under a large vine, the stem of which was nearly a foot and a half in diameter, the height about thirty feet, and covered with its branches and shoots a hut of more than fifty feet long and broad. The bunches of these grapes are so large that they weigh from ten to twelve pounds, and the grapes may be compared to our plums. Such a bunch is cut off and laid on a board, round which they seat themselves, and each helps himself to as many as he pleases.

“AND they came to the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff.”—NUMB. xiii. 23.

It appears that the cultivation of the vine was never abandoned in this country. The grapes, which are white, and pretty large, are, however, not much superior in size to those of Europe. This peculiarity seems to be confined to those in this neighbourhood, for at the distance of only six miles to the south is the rivulet and valley called Eschol, celebrated in scripture for its fertility, and for producing very large grapes. In other parts of Syria, also, I have seen grapes of such an extraordinary size, that a bunch of them would be a sufficient burthen for one man. It is not at all surprising, therefore, that when the spies, sent by Moses to reconnoitre the promised land, returned to give him an account of its fertility, it required two of them to

carry a bunch of grapes, which they brought with them suspended from a pole placed upon their shoulders.—*Manti's Travels*, vol. iii. p. 134.



WINE.

WHAT cannot wine perform ? It brings to light
The secret soul ; it bids the coward fight ;
Gives being to our hopes, and from our hearts
Drives the dull sorrow and inspires new arts.
Is there a wretch whom bumpers have not taught
A flow of words and loftiness of thought ?
Even in the oppressive grasp of poverty
It can enlarge and bid the soul be free.

Francis's Horace.

IEMSHEED, who is celebrated as the founder of Persopolis, is said to have been the first who invented wine. He was immoderately fond of grapes, and desired to preserve some ; they were placed for this purpose in a large vessel, and lodged in a vault for future use. When the vessel was opened, the grapes had fermented ; and their juice, in this state, was so acid, that the king believed it must be poisonous. He had some vessels filled with it, and *poison* written upon each : they were placed in his room. It happened that one of his favourite ladies was affected with a nervous headache, and the pain distracted her so much, that she desired death. Observing a vessel with *poison* written on it, she took it, and swallowed its contents. The wine, for such it had become, overpowered the lady, who fell down into a sound sleep, and awoke much refreshed. Delighted with the remedy, she repeated the dose so often, that the monarch's poison was all drank ! He soon discovered this, and forced the lady to confess

what she had done. A quantity of wine was made; and Jemsheed and all his court drank of the new beverage; which, from the circumstance that led to its discovery, is this day known in Persia by the name of Zeher-e-kooshon, the *delightful poison*.

Wine among the ancient Romans was served in large earthen vases, which circulated as the decanters do, after dinner, at an English table, each having a label describing the age and quality of the liquor it contained. The Romans had cups to drink out of, of various dimensions and materials: that most generally used, was called a *cyathus*; it was a small goblet, which, at elegant tables, was usually of gold or silver, and not unfrequently ornamented with precious stones. It contained about the same quantity as a modern wine-glass.

The wine, when brought to table, was passed through strainers, in which were small pieces of ice, and it was sometimes both cooled and weakened by an admixture of snow; in winter, it was usual to temper it with warm water. The wine was not poured from the vase, but the *cyathus* was dipped into it; and in houses where much etiquette of attendance was observed, that duty was performed by boys, attired with more care than the ordinary slaves. The wine was kept in large jars, formed like urns, and usually stopped with a composition of pitch and mastic, cork being but seldom used for that purpose. The date of the vintage was marked on the stopper, which was sometimes sealed, and had the signet of the grower, as an attestation of the genuine quality of the liquor.

The wine was often preserved to a great age. In the time of Pliny the Elder, there was wine which was made during the consulship of L. Opimius, and, consequently, about two hundred years old. This old wine was not drank, but chiefly employed to give strength and flavour to other wine, with which it was mixed in small quantities; and the

price was so excessive, that an ounce weight of it, according to Pliny, must have cost about four pounds English.

Notwithstanding the excellence of the Italian wines, those of Greece were in greater estimation, particularly that from the island of Chios (Scio), which was so high priced, that at the greatest entertainments, only one cup of it was presented to each guest. In process of time, however, it was lavished in equal profusion with every other luxury.

It is related, that Lucullus, on his return from Asia, gave a fête to the people, at which there was expended a quantity of wine, equal to 100,000 barrels; and Cæsar gave public entertainments at the celebration of four different triumphs in the same month, at which 22,000 tables were spread, which flowed with Falernian and Chian wine.—*Percy Anecdotes.*

WINE CAKES.—By way of dessert, some walnuts and dried figs were afterwards served to us, besides a very curious article probably resembling the dried wine of the ancients, which they are said to have preserved in cakes. Those of which we now partook might be also called wine cakes. They were of the shape of a cucumber, and were made out of the fermented juice of the grape formed into a jelly, and in this state wound round a central thread of a kernel of walnuts; the pieces of the nuts thus forming a support for the outer coat of jelly, which became harder as it dried, and would keep, it is said, fresh and good for many months, forming a welcome treat at all times, and being particularly well adapted for sick or delicate persons, who might require some grateful provisions capable of being carried in a small compass, and without risk of injury on a journey.—*Buckingham's Travels among the Arab Tribes*, p. 137.

O THOU invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!—*Shakespeare.*

A VERY interesting account of Wine is given in Dr. William Smith's Dict. of Greek and Roman Antiquities.

"VINUM.—The general term for the fermented juice of the grape. In the Homeric poems the cultivation of the grape is represented as familiar to the Greeks. It is worth remarking that the only wine upon whose excellence Homer dilates in a tone approaching to hyperbole is represented as having been produced on the coast of Thrace, the region from which poetry and civilisation spread into Hellas, and the scene of several of the more remarkable exploits of Bacchus. Hence we might infer that the Pelagisians introduced the culture of the vine when they wandered westward across the Hellespont, and that in like manner it was conveyed to the valley of the Po, when at a subsequent period they made their way round the head of the Adriatic. It seems certain that wine was both rare and costly in the earlier ages of Roman history. As late as the time of the Samnite wars, Papirius the dictator, when about to join in battle with the Samnites, vowed to Jupiter only a small cupful if he should gain the victory. In the times of Marius and Sulla foreign wines were considered far superior to the native growths; but the rapidity with which luxury spread in this matter, is well illustrated by the saying of M. Varro, that Lucullus when a boy never saw an entertainment in his father's house, however splendid, at which Greek wine was handed round more than once, but when in manhood he returned from his Asiatic conquests he bestowed on the people a largess of more than a hundred thousand cadi. Four different kinds of wine are said to have been presented for the first time at the feast given by Julius Cæsar in his third consulship (B. C. 46), these being Falerian, Chian, Lesbian, and Mamertine, and not until after this date were the merits of the numerous varieties, foreign and domestic, accurately known and fully appreciated. Pliny calculates that the number of wines in the whole

world deserving to be accounted of high quality amounted to eighty, of which his own country could claim two-thirds ; and that 195 distinct kinds might be reckoned up, and that if all the varieties of these were to be included in the computation, the sum would be almost doubled."

HOMER'S HEROES used to drink wine, with or without water ; but Plutarch, who makes a distinction between high-coloured and pale wines,—the latter denoting, he says, loss of strength,—makes this wine of the heroes what the Greeks afterwards called night-wine. In the days of Homer, it was taken together with bread, and drunk also by matrons, virgins, and children.

The proportion of water was optional, and varied in different nations. Sea-water mixed with wines was thought to aid digestion, says Mr. Robinson ; but Pentianus, because it improved the flavour, and accelerated the progress of age. Plutarch condemns the drinking it unmixed, because he says, that which was intended to excite mirth and rejoice the heart is thus converted into a means of producing sadness and intoxication ; and he blames those who would not drink, unless they had ice to mix with it.

Hesiod's rule was, to draw the wine out of the vessel : but after ages strained it ; and it was racked off into vessels, to preserve the sweetness by preventing fermentation. Homer says, that the wine was kept either in earthen vessels, bottles, or skins, or in casks. Old wine was in the greatest repute. The Maronean wine was grown in the maritime coasts of Thrace, was of black colour, and undecaying strength, and was drunk with a mixture of twenty times its quantity of water. Thus it was rather a spirituous liquor. The wines of Naxos and Tharos were compared to nectar ; and the latter was preferred to the Chian, when of the first quality ; for there were three sorts. Pliny is copious upon all these kinds.

WINE BOTTLES. *Joshua ix. 4.*] CHARDIN informs us, that the Arabs, and all those that lead a wandering life, keep their water, milk, wine, and other liquors in leathern bottles. "They keep in them more fresh than otherwise they would do. These leathern bottles are made of goat-skins. These nations and the country people of Persia never go a journey without a small leathern bottle of water hanging by their side. The great leathern bottles are made of the skin of a he-goat, and the small ones are made of a kid's skin." These bottles are frequently rent when old and much used, and are capable of being repaired by being bound up. This they do, CHARDIN says, "sometimes by setting in a piece; sometimes by gathering up the wounded place in manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole." MAUNDRELL gives an account exactly similar to the above. Speaking of the Greek convent at Bellmount, near Tripoli, in Syria, he says, "The same person whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day, on his own back, a kid and a goat-skin of wine, as a present from the convent."

GREAT father Bacchus! to my song repair;
 For clust'ring grapes are thy peculiar care:
 For thee, large bunches load the bending vine;
 And the last blessings of the year are thine.
 To thee his joys the jolly autumn owes,
 When the fermenting juice the vat o'erflows.
 Come, strip with me, my god! come drench all o'er
 Thy limbs in must of wine, and drink at ev'ry pore.—

Virgil's Georgics.



WINE causes joy and merriment to the man who uses it; but there is no doubt but that it accelerates his death.

THE WASSAIL BOWL.

THE term *Wassail*, which in our elder poets is connected with much interesting imagery, and many curious rites, appears to have been first used in this island, during the well-known interview between Vortigern and Rowena. Geoffrey of Monmouth relates, on the authority of Walter Calenius, that this lady, the daughter of Hengist, knelt down, on the approach of the king, and presenting him with a cup of wine, exclaimed, 'Lord king, *Wies hiel*,' that is literally, 'Lord king, health be to you.' Vortigern being ignorant of the Saxon language, was informed by an interpreter, that the purport of these words was to wish him health, and that he should reply by the expression, '*Drinc heil*,' or 'Drink the health;' accordingly on his so doing, Rowena drank, and the king receiving the cup from her hand, kissed and pledged her.

"Health, my Lord King," the sweet Rowena said ;
"Health," cried the chieftain to the Saxon maid ;
Then gaily rose, and 'mid the concourse wide,
Kiss'd her pale lips, and placed her by his side.
At the soft scene, such gentle thoughts abound,
That healths and kisses 'mongst the guests went round.

The poet adds, but with a poet's licence, for the custom, as we have before shown, is of more remote antiquity :

From this the social custom took its rise ;
We still retain, and still must keep the prize.

It may be indeed true, that since that period, the custom has prevailed in Britain, of using, whilst drinking, the particular words made use of at the interview between Vortigern and Rowena, the person who drinks to another saying '*Was heil*,' your health, and he who receives the cup answering, '*Drinc heil*,' your health, I thank ye.

It soon afterwards became a custom in villages, on Christmas Eve, New Year's Eve, and Twelfth night, for itinerant minstrels to carry to the houses of the gentry and others,

where they were generally very hospitably received, a bowl of spiced wine ; which being presented with the Saxon words just mentioned, was therefore called a *Wassail Bowl*. A bowl or cup of this description, was also to be found in almost every nobleman or gentleman's house, until the middle of the seventeenth century, which was in perpetual requisition during the revels of Christmas.*—*Percy Anec.*

OLD HOLY-ROOD rung merrily,
 That night, with wassel mirth and glee :
 King James within her princely bower
 Feasted the chiefs of Scotland's power,
 Summon'd to spend the parting hour ;
 For he had charged, that his array
 Should southward march by break of day.
 Well loved that splendid monarch aye
 The banquet and the song,
 By day the tourney, and by night
 The merry dance, traced fast and light,
 The maskers quaint, the pageant bright,
 The revel loud and long.
 This feast outshone his banquets past,
 It was his blithest,—and his last.—

Scott's Marmion.

MILNER on an ancient cup (*Archæologia*, xi. 420), informs us that “the introduction of Christianity amongst our ancestors did not at all contribute to the abolition of the practice of wasselling. On the contrary, it began to assume a kind of religious aspect, and the Wassel-bowl itself, which in the great monasteries was placed on the Abbot's table, at the upper end of the refectory or eating-hall, to be circulated amongst the community at discretion, received the honourable appellation of ‘*Poculum charitatis*.’ This in

* Many curious details of this kind may be found in *Dunlop's Drinking Usages of Great Britain*, 1839.

our universities is called "the grape-cup." The poculum charitatis is well translated by the toast-master of most of the public companies of the city of London by the words, a "loving-cup." After dinner, the master and wardens "drink to their visitors, in a loving-cup (a silver flagon containing warmed spiced wine) then circulates round the table, the person who pledges standing up whilst his neighbour drinks to him."—*Brand's Popular Antiquities, edited by Ellis.*

WAS-HAILE.—I see a custom in some parts among us; I mean the yearly Was-haile in the country on the vigil of the new year, which I conjecture was a usual ceremony among the Saxons before Hengist, as a note of health-wishing (and so perhaps you might make it Wish-heil), which was exprest among other nations in that form of drinking to the health of their mistresses and friends. "Bene vos, bene vos, bene te, bene me, bene nostram etiam Stephanium," in Plautus, and infinite other testimonies of that nature in him, Martial, Ovid, Horace, and such more agreeing nearly with the fashion now used; we calling it a health, as they did also in direct terms.—*Selden. Note on the Polyolbion.*

BACCHANALIA.

BACCHANALIA, feasts in honour of Bacchus.—Of these festivals the Athenians are said to have been the inventors; but Herodotus, the best possible authority, says they were of Egyptian origin; and Plutarch confirms the relation, adding, that Bacchus was the Osiris of Egypt. And in their origin they were not much worse than other pagan rites. A cask of wine, environed with vine branches laden with the ripe grape, was ceremoniously carried; a stag, ornamented with ivy, was led by the horns to the place of sacrifice; and priestesses, with each a thyrsis or wand of

Bacchus in the hand, danced and sung in the procession, repeatedly uttering, *Evohe Bacche!* In Greece these solemnities were observed with peculiar splendour. The chief archon condescended to appear in them, and the officiating priests were every where honoured. But from idle they were soon transformed into vicious ceremonies. The poetical fictions respecting Bacchus were in the memories of all; and nothing, they thought, was so likely to please him, as to imitate his deeds. Clad in fantastic apparel,—some in skins, some in linen, and crowned with garlands of ivy, fir, and the vine,—with musical instruments, such as the lute, the pipe, the drum; some resembling Pan, Silenus, and the satyrs; these on the backs of asses, those on goats; all making the most ludicrous grimaces, and running up hill, down dale, laughing, shouting, dancing, singing, yelling;—it seemed as if the country were one vast bedlam. That the Romans knew how to adopt the vices of the nations they subdued, appears from a decree of the senate which in A. U. C. 504 abolished the Bacchanalia, as fatal to public morals.

CHAUCER.

IN the month of April this year (1374), Chaucer had a grant conferred upon him of a pitcher of wine *per diem*, to be delivered daily in the port of the city of London by the king's chief butler, during the term of his natural life.

Some amusement, and even instruction, perhaps may arise, if we digress a little on this occasion into the consideration of the value of this grant, and of the manners and style of living of our ancestors, as illustrated by this incident.

It is a great mistake to suppose, as we find it represented in several common books, that wine continued to be sold in England as a cordial, by the apothecaries only, till after the

year 1300. To go no further back than to the accession of the Plantaganet race in 1154, the English government at that time gained possession of Bordeaux and some other important places to the south-west of France, which with little interruption they continued to hold for three centuries. Hence we drew considerable supplies of this commodity. The consumption of Thomas earl of Lancaster for the year 1313 has already been mentioned, amounting in one year to one hundred and eighty-four tuns. In this particular then, as well as in most others relating to diet, the old English gentry lived generously; and, if wine conduces in any degree to expand the imagination, neither Chaucer, nor perhaps the writers of the old romances who went before him, wanted this sort of aliment to nourish their poetic heat.

What appears to be an authentic record of the price of wine at the close of the twelfth century occurs in Stow's Chronicle, under the year 1199. "King John," says this historian, "made a law, that no tunne of Rochell wine should bee solde dearer than xx. shillings, of Anjow for xxiiii. shillings, and of France xxv. shillings, and not above, unlesse the same were of such principal goodnesse, that some for their use would give twenty sixe shillings foure pence for the tunne, and not above in any case. A gallon (by retale) of Rochell wine to be sold for 4 pence, the gallon of white wine not above vi. pence. It was also ordeined, that in everie citie, towne, and place where wyne was used to be solde, there should be xii. honest men sworne to have regarde that this assize shoulde not bee broken: and if that they found any vintner that should sell any wine by small measures contrary to the same assize, his body should be attached by the sheriffe and detained in prison, till order was taken for his further punishment, and his goods seized to the king's use: and the like punishment was appoynted for such as should sell by the tunne, hogshead, or otherwise, contrary to the assize.

In Rymer we find a proclamation of Richard II, of the date 1383, still further calculated to throw light upon the subject. It is addressed to the mayor and sheriffs of the city of London, and has for its object to enforce the execution of an act of parliament of the preceding year. It directs that no tun of the best wine of Gascony, Oseye or Spain shall be sold for more than one hundred shillings, and wine of an inferior sort from those countries for more than six, six and an half, or seven, marks respectively ; and it fixes at an inferior rate the assize of Rochelle wine, the lowest price being four marks. It further determines the retail price of the *largena* of wine at six pence and four pence according to the quality of the wine. The term *pipa*, or pipe, of wine also occurs in this proclamation, and was probably used in the old document of the expenditure of Thomas earl of Lancaster in 1313, as it is employed by Stow in his report of that document, where it seems clearly to mean the half of a tun, as at present.—*Godwin's Life of Chaucer*.

SACK.

SHAKESPEARE'S commentators have been sadly puzzled to know what liquor was called sack, in the plays of this immortal bard ; there is, however, no doubt, that it was neither more nor less than sherry, and a hundred authorities might be quoted to establish that fact. Falstaff expressly calls it sherris sack ; and Blount, in his 'Glossographia,' describes it, 'Sherry sack, so called from Xeres, a sea-town of Corduba in Spain, where that kind of sack is made : ' and Gervase Markham, in his 'English House-wife,' says, 'your best sacke are of Seres in Spain.'

That Falstaff drank sack with sugar, is well known ; and if further proof were wanting that this sack was not a sweet wine, but was actually sherry, it is abundantly furnished by

Dr. Venner's curious work, 'Via Recta ad Vitam Longam.' After discussing medicinally the propriety of mixing sugar with sack, he adds, 'but what I have spoken of mixing sugar with sack, must be understood of sherie sack.'

It is not meant to be asserted, says Dr. Nares in his glossary, that whenever sack alone is mentioned, sherry is always intended ; but that the sack which was taken with sugar, was usually sherry ; and he quotes several authors to show that the terms are perfectly synonymous, and among others, an old ballad, introduced, in a poem called 'Pasquil's Palinodia,' every stanza to the number of twelve, ending,

—"Give me sacke, old sacke, boys,
To make the muses merry.
The life of mirth, and the joy of the earth,
Is a cup of good old sherry."

Percy Anecdotes.

OLD WINES.

THE passion for old wine has been sometimes carried to a very ridiculous excess ; for the 'thick crust,' the 'bees' wing,' and the several other criterions of the epicure, are but so many proofs of the decomposition and departure of some of the best qualities of the wine. Had the man that first filled the celebrated Heidelberg tun been placed as sentinel to see that no other wine was put into it, he would have found it much better at twenty-five or thirty years old than at one hundred or one hundred and fifty, had he lived so long, and been permitted now and then to taste it.

At Bremen there is a wine cellar called the Store, where five hogsheads of Rhenish wine have been preserved since the year 1625. These five hogsheads cost 1200 francs. Had this sum been put out to compound interest, each hogshead would now be worth above a thousand millions of money ; a bottle of this precious wine would cost 21,799,480 francs ; and a single wineglass, 2,723,808 francs.—*Ibid.*

WITTY APOLOGY.—A physician calling one day on a gentleman who had been severely afflicted with the gout, found, to his surprise, the disease gone, and the patient rejoicing in his recovery over a bottle of wine. ‘Come along, doctor,’ exclaimed the valetudinarian, ‘you are just in time to taste this bottle of Madeira ; it is the first of a pipe that has just been broached.’ ‘Ah !’ replied the doctor, ‘these pipes of Madeira will never do ; they are the cause of all your suffering.’ ‘Well, then,’ rejoined the gay incurable, ‘fill up your glass, for now that we have found out the cause, the sooner we get rid of it the better.’—*Percy Anecdotes.*

UPON DRUNKENNESS.

(Abridged from Butler's Poetical Works).

’Tis pity wine, which nature meant
To man in kindness to present,
And gave him kindly to caress,
And cherish his frail happiness,
Of equal virtue to renew
His wearied mind and body too,
Should, like the cider-tree in Eden,
Which only grew, to be forbidden,
No sooner come to be enjoyed,
But th’ owners fatally destroyed ;
And that, which she for good designed,
Becomes the ruin of mankind,
That for a little vain excess
Runs out of all its happiness,
And makes the friend of truth and love
Their greatest adversary prove ;
T’ abuse a blessing she bestowed
So truly essential to his good
To countervail his pensive cares,
And slavish drudgery of affairs ;

To teach him judgment, wit, and sense,
And more than all these, confidence ;
To pass his times of recreation
In choice and noble conversation,
Catch truth and reason unawares,
As men do health in wholesome airs,
While fools their conversants possess
As unawares with sottishness.

* * * * *

So Noah, when he anchored safe on
The mountain's top, his lofty haven,
And all the passengers he bore,
Were on the new world set ashore,
He made it next his chief design
To plant, and propagate a vine,
Which since has overwhelmed and drowned,
Far greater numbers, on dry ground,
Of wretched mankind, one by one,
Than all the flood before had done.

THE jolly god can cheefulness impart,—
Enlarge the soul, and raise the joyful heart ;
He brings the stubborn underneath his rein,
Disarms the lover of his high disdain,
And sends him suppliant to the fair again.
Th' Armenian tiger, with his spotted pride,
The furious lion, with his tawny hide,
He overcomes, their anger can assuage,
Softens their breasts, and quell their cruel rage.—

Tibullus.

TELL me what you find better, or more honourable than
age. Is not wisdom entailed upon it? Take the pre-
eminence of it in everything ; in an old friend, in old wine,
in an old pedigree.—*Shakerly Marmion. The Antiquary.*

NOVEL PAYMENT OF A DEBT.—That celebrated Cantab, "*O rare Ben Jonson*," was one day invited to dine with a vintner, in whose books his name had appeared on the debtor's side for no inconsiderable period, without any equivalent being likely to appear under the term creditor. The wine, a beverage of which our poet was not a little fond, had gone merrily round, when the vintner declared he would forgive Ben his debt, if he could immediately answer him the following questions :—"What God is best pleased with ? What the devil is best pleased with ? What the world is best pleased with ? And what he was best pleased with ?" Ben, under the inspiration of the jolly god, gave an immediate answer in the following admirable impromptu :—

"God is best pleased when men forsake their sin ;
 The devil's best pleased when they persist therein ;
 The world's best pleased when thou dost sell good wine ;
 And you're best pleased when I do pay for mine."—

Facetiae Cantab.

PRAISES OF WINE.

THE pleasures of the table have met with numerous apologists, and even panegyrists, both among the ancients and moderns. That poets should have ranged themselves under the banners of Bacchus, cannot be wondered at, as their jovial and easy manners well accord with those of his worshippers. Anacreon, who was one of the heartiest friends to the cause, carried his love of it rather too far ; for after denoting the elevation of spirit with which wine inspired him, he even proceeds to make an excuse for indulging in it to excess.

"Say is't not better far, dead drunk to fall,
 Than to expire, and not to revive at all ?"

Horace, who did everything with grace, passes a most eloquent eulogy on wine, in one of his odes ; and in his

epistles, he denies all possibility of fame to water-drinking bards. In order completely to unite poetry with drinking, he intimates, that the muses themselves had no objection to the flowing bowl :

“It appear’d by the savour exhal’d from their lips,
That each muse in the morning, had taken her sips.”

The grave Lucretius must have been pretty well acquainted with good liquor, thus to describe its effects so accurately :

“When once their pates with wine are fraught,
Their limbs begin to totter,
Their speech is check’d, confus’d each thought,
Each passion too grows hotter ;
With stuttering tongue and staring eye,
They hiccup mutual wrath and obloquy.”

But the praise of Bacchus has not been confined to poets ; philosophers and critics have taken the tippler’s part. Seneca even carries his complacency so far, as to advise men of enlarged minds to indulge freely in the bottle,

“Not that it may overpower us, but only relax our overstrained faculties,”

and when told of Cato’s failing, he said, ‘Do you call Cato’s excess in wine a vice? Much sooner may you be able to prove drunkenness a virtue, than Cato to be vicious.’

The philosophical Montaigne adduces a thousand arguments in favour of wine, although he professes not to have been attached to it himself. ‘Lucius Piso, and Cornelius Cossus,’ he remarks, from Seneca, ‘were successively entrusted with secrets of the utmost importance ; the first by Augustus, the other by Tiberius. These they were never known to betray, although each was noted for such excess in wine, as to have been carried to the Senate House repeatedly in a state of intoxication ; or, as he observes, ‘Their veins still swell’d with wine of yesterday.’—*Percy Anecdotes.*

DRINKING SONG OF MUNICH.

SWEET Iser ! were thy sunny realm
 And flowery gardens mine,
 Thy waters I would shade with elm
 To prop the tender vine ;
 My golden flagons I would fill
 With rosy draughts from every hill ;
 And under every myrtle bower,
 My gay companions should prolong
 The laugh, the revel, and the song,
 To many an idle hour.

Like rivers crimsoned with the beam
 Of yonder planet bright,
 Our balmy cups should ever stream
 Profusion of delight ;
 No care should touch the mellow heart,
 And sad or sober none depart ;
 For wine can triumph over woe,
 And Love and Bacchus, brother powers,
 Could build in Iser's sunny bowers
 A paradise below.—*Tho. Campbell.*

ANACREONTIC.

PRESS the grape, and let it pour
 Around the board its purple shower ;
 And while the drops my goblet steep,
 I'll think—in *woe* the clusters weep.
 Weep on, weep on, my pouting vine !
 Heaven grant no tears, but tears of wine.
 Weep on ; and as thy sorrows flow,
 I'll taste the *luxury of woe* !—
Moore's Juvenile Poems.

ON WINE.

It was my father's wine,—alas !

It was his chiefest bliss

To fill an old friend's evening glass

With nectar such as this.

I think I have as warm a heart,

As kind a friend as he ;

Another bumper ere we part !

Old wine, old wine for me.

In this we toasted William Pitt,

Whom twenty now outshine ;

O'er this we laughed at Canning's wit,

Ere Hume's was thought as fine ;

In this "The King"—"The Church"—"The Laws"

Have had their three times three ;

Sound wine befits as sound a cause ;

Old wine, old wine for me !

In this, when France in those long wars

Was beaten black and blue,

We used to drink our troops and tars,

Our Wellesley and Pellew ;

Now things are changed. Though Britain's fame

May out of fashion be,

At least my wine remains the same !

Old wine, old wine for me.

My neighbours, Robinson and Lamb,

Drink French of last year's growth ;

I'm sure, however they may sham,

It disagrees with both.

I don't pretend to interfere ;

An Englishman is free ;

But none of that cheap poison here !

Old wine, old wine for me.

Some dozens lose, I must allow,
Something of strength and hue :
And there are vacant spaces now
To be filled up with new ;
And there are cobwebs round the bins
Which some don't like to see ;
If these are all my cellar's sins,
Old wine, old wine for me !—*Praed's Poems.*

A FACETIOUS VICAR, walking late one evening, meets his curate highly elated with the juice of the grape. "Oh, oh ! Mr. Twangum," says the vicar, "from whence came you ?"—"Why, I don't know, Doctor," says he ; "I have been *spinning* it out with my neighbour Freeport."—"Ay," quoth the Doctor, "and now I perceive, after your *spinning* it out, you are finishing the work by *reeling* it home."—*New Joe Miller.*

USES OF WINE.

THIS is an interesting and important subject, on account of the very general use of this liquid in Europe, and of the exhilarating and admirable effects it is capable of producing when used in due quantity, and of proper quality, as well as of the very pernicious consequences arising from its abuse.

Wine is certainly a most valuable cordial. The temperate use of it is conducive to health ; the powers both of the body and mind are, to a certain degree, roused by it ; the circulation is accelerated and invigorated ; the nervous system strengthened, and the action and powers of the stomach increased. But these good effects are all bounded by a very limited use of it, and chiefly by those kinds of wine, in which water enters far more largely into their composition than the spirituous part. Such excellent effects from the

use of wine, are, likewise, for the most part, altogether confined to the middle-aged, and those advancing in life. Hence wine has been emphatically called *the milk of old age*, while there are very few physicians of discernment, who have paid much attention to the subject, but consider it pernicious to youth, and truly destructive to children.*—*Sure Methods of Improving Health, and Prolonging Life.*

BACCHUS.

MANY are the eulogies in favor of Bacchus, the great—Bacchus, the merry soul—Bacchus, the joy-inspiring—Bacchus, the disciple of friendship—Bacchus, the soul-enlivening—Bacchus, the patron of garrulity and joy—Bacchus, the god of feasts and bumpers. Many are the commendations of the bottle. Many are the praises bestowed upon “wine, mighty wine!” Many are they who hail the cork-screw as the symbol of talent, and as the trophy of friendship. But it must not—it cannot be disputed that the drinking of spirituous liquors is very frequently injurious to the social and political interests. When adopted to excess, it is productive of the greatest evil. It deadens the intellectual faculties: it unfits men for the avocations of business, and for the performance of domestic and social duties. It frequently causes the mild man to be passionate for a time—it renders the passionate individual infuriated and unmanageable. It weakens the physical constitution, and impairs the mental energies. It dedicates to extravagance, and worse than uselessness, those means of comfort, which should be devoted to our rational and substantial enjoyment, and to the essential wants of our friends, and the surplus of

* As wine has been called the milk of old age, so is milk properly styled the wine of youth. “No man in health (says Dr. Trotter,) can need wine till he arrives at forty; he may then begin with two glasses in the day: at fifty he may add two more.”

which, if any, should be expended in charitable or patriotic contributions. It exposes to the gaze of the vulgar, and to the ridicule of the foolish, those whose acquirements should elevate them above all contempt. It renders a young man a child—an old man a baby—a talented man contemptible.”
—*Thomas. My Thought Book.*

THE TAVERN DANCING GIRL.

Translated from Virgil.

“THE Syrian Girl, who haunts the taverns round,
Her forehead with a Greek tiara bound :
Expert in dance her pliant sides to twine
With sound of castanets, now reels with wine :
As round the reeky booth she frisking speeds,
Her nimble elbow shakes the rattling reeds.”
“Why should it please to plod our weary way
Through cloudy dust, in summer’s scorching day ?
How better far on table beds recline,
That drop with odours of refreshing wine !
Here casks, cups, beakers wait ; here roses spring
To crown our heads ; flutes breathe, and viols ring :
Here the bower’d walk a breezy cool entwines,
And checquer’d shadows fall from arching vines.
Here too, from an Arcadian grot’s retreat,
A pipe with shepherd music babbles sweet ;
Pour’d from pitch’d cask new-drawn wine runs clear ;
A brook, in brawling murmurs, gurgles near.
Crocus and violet in one garland blow,
And saffron wreaths with purpling roses glow ;
And lilies, dipp’d in clear and virgin spring,
Some naiad shall in osier basket bring :
Here cherries, dried in rushy frails, abound :
And yellow plums, that heap th’ autumnal ground ;



APOLOGY

FOR AN

OLD BOOKSELLER.



APOLOGY

FOR AN

OLD BOOKSELLER.

"Note this before my notes.
There's not a note of mine that's worth the noting."

May I quote Shakespeare?
That is the question.

May I quote from an older Book,
'The Book of Leviticus.'?

DISS:

PRINTED FOR PRIVATE CIRCULATION.

1882.



"WHEN civil fury first grew high,
And men fell out, they knew not why ;
When hard words, jealousies, and fears,
Set folks together by the ears, &c."—

HUDIBRAS.

"WHAT's there in a name ?
Propensity to vice in both the same."—

CHURCHILL.

"WHAT's in a name ? that which we call a rose,
By any other name would smell as sweet."—

SHAKESPEARE.

(Doubtful Author, especially the Poems.)

And I say, What's in a name? That depends! whether it be Rabelais, Boccaccio (the Father of the Italian Language), Marguerite de Valois, Queen of Navarre, Sterne, Gabriel John, Fielding, Smollett, Anacharsis Cloots (the orator of the human race), Tom Paine, or the Devil.

As I have lately been basely assailed by a he-devil, I have purchased the heaviest oak stick (as it is called),

but which turns out to be a Vine, that once bore juice of the Grape. I need not enquire of any Secret Society or Teetotaller what was its colour; enough that it suits my present purpose.

Have I given mortal offence to any puny London Bookseller, in running up to London for health's sake, and seeing a few old and familiar faces, bidding £1000 for a Bible, £500 for an imperfect Manuscript, and £225 for Caxton's Cronicle, wanting one leaf? If so, I may tell this puny libeller, he would not have had these commissions. Or, was it in consequence of my having sold to a Lady of Title for £250 the "Danish Passional," purchased by Mr. Stewart (with rare judgment) at the sale of the late Mr. David Laing's curious and rare books, for £230? I may mention that only some seven persons in London could have given the information, with regard to the street and my income, five of these persons I could at once most honourably acquit, of the other two I hardly know what to say, I do not believe the bulk of the London Booksellers are afraid of a little pop-gun occasionally making his appearance at the great sales and bidding for a Woolwich Infant or two. I can say nothing in disparagement of the London Old Booksellers; they always treated me with courtesy; I believe them to be an honourable and (as far as I know) as upright a body of tradesmen as you will find in a day's march. There is a small anecdote of the past race of old Booksellers to be found in "The

Crypt, or Receptacle for Things Past" regarding "knocking out" (which see), there is however two sides to every question, and no law has as yet been passed to compel a man to bid against his neighbour. Should I make my appearance at the forthcoming sale of the Duke of Hamilton's magnificent Books, I may at once say with Shakespeare

"We come not to offend,
But with good-will," &c.

If this villanous libel emanated from any Secret Society located in the County of Norfolk (I like not Secret Societies, unless they use their powers for proper purposes,) it arose in this way: a Gentlemen died here the early part of last year, a Minister and worthy teacher (cut off in the prime of life); I was applied to, and assisted his widow (gratis) to dispose of the Books left by him; amongst them was a copy of Rabelais, illustrated by Gustave Dore, this I at once (and from the best motives) purchased for 5s. and sold it for the same price. It may have been seen by some country Bumpkin, alike ignorant of the old French literature and also his Bible, if such were the case, this country Bumpkin may have thought he would be doing a service to morality and to society by exposing the seller of such a meretricious work, but I may ask, who was Francois Rabelais? Priest and Physician, author of this extravagant and whimsical satire, attacking all sorts of Monkish and other follies, which it would not have been safe to seriously expose. Gorton's or any

other Biographical Dictionary will answer that question. Are not portions of the Book of Leviticus a satire? caused by the rich Jews forming collections not of Manuscripts, Pictures, or Books, but of the most beautiful in nature, witnessing the higher alliances with the right and the morganatic or inferior with the left hand, leaving poorer mortals out in the cold. The libeller mentions the dealing in the Immortal Miss F. Hill. I may tell him that I never but once made the acquaintance of John Cleland's Fanny, it was thus: When I was a green-goose I was asked by an Auctioneer, P——, now dead, to sell for him a copy, and as he did not desire to sell it by auction, I thought I had better not look into it, so it was carefully packed up in a paper parcel and transferred to a Gentleman who having just bought a catch-penny sealed packet in a street not a hundred miles from the Strand, for special reasons wanted to examine so notorious a work. I afterwards made the acquaintance of this same Fanny in the sheets (of the "Monthly Review"), and also in "Lowndes" (which see). I have once or twice made the acquaintance of John Wilkes's "Fanny Murray," and also the "Essay on Woman," commencing, "Awake my Fanny," and I have more than once had "Sweet Fanny of Timmel," by Tho. Moore, I have had "Moll Flanders," by the author of "Robinson Crusoe," a picture of a gay woman, published with the purest and best of motives, but the Modern Novelists (some of them) do not paint a picture of vice and misery to lead

people into the paths of virtue, still, I am afraid, there are many questionable suggestions (in some of the Modern Novels) covered only with a flimsy veil, leaving their readers to imagine the rest. A leading morning paper not very long since aptly suggested that Young Ladies who were prohibited making their appearance at Theatres must have some sensational reading, &c.

I have had "Nell Gwinn," the mother of a modern race of nobles, and also the beauties of the Court of Charles II. I have also had "Head's English Rogue," a pretty accurate picture of London life during the same reign.

I am not angry, but indignant, that the very street should have been named. I cannot think any country Bumpkin could have given that information, and also with regard to my income, so am afraid I shall have to fall back upon some London Old Bookseller, or Son of a Bookseller.

If I have given mortal offence, let him come face to face and give me an opportunity of asking his pardon; but did the reader ever hear of ducks walking up to be killed?

The character of this puny libeller is aptly given by Charles Churchill, from whose poems I quote the following lines :—

"WITH that low cunning, which in fools supplies,
 And amply too, the place of being wise ;
 Which Nature, kind indulgent parent, gave
 To qualify the blockhead for a knave ;
 With that smooth falsehood, whose appearance charms,
 And reason of each wholesome doubt disarms,
 Which to the lowest depths of guile descends,
 By vilest means pursues the vilest ends,
 Wears friendship's mask for purposes of spite,
 Fawns in the day, and butchers in the night ;
 With that malignant envy, which turns pale,
 And sickens, even if a friend prevail,
 Which merit and success pursues his hate,
 And damns the worth it cannot imitate ;
 With the cold caution of a coward's spleen,
 Which fears not guilt, but always seeks a screen,
 Which keeps this maxim ever in his view—
 What's basely done should be done safely too ;
 With that dull, rooted, callous impudence,
 Which, dead to shame and ev'ry nicer sense,
 Ne'er blush'd, unless, in spreading vice's snares,
 She blunder'd on some virtue unawares" ; &c.,

Now with regard to the former libel (printed more than thirty years ago) which I need not repeat here, (I may state, it was a libel of the most malicious character, without a chance of prosecuting the libeller, but conscious of mine integrity and the good opinion I had already won as an old Bookseller, it caused me only temporary annoyance, and did me little harm)

"Words so debased and hard, no stone
 Was hard enough to touch them on."

I shall commence by quoting the following lines from *Hudibras*,

“There was a modern shrewd philosopher,
That had read ev’ry text and gloss over ;
Whate’er the crabbed’st author hath,
He understood b’implicit faith.” (!)

This pretended reformer of morals took exception to a leaf of Facetiæ, Books of Wit and Humour, Satires, &c., placed at the end of a Bookseller’s Catalogue, not a hundred miles from Holborn, they were principally illustrative of periods of French History, the Reign of Louis XIV., the Regent D’Orleans, Louis XV., &c., and I remember there was a copy of the ‘Elegant Latin Sermons’ of Jo. Meursius purchased at the sale of the late Countess of Blessington’s books, and having Lord Blessington’s book-plate, these Sermons were not by the learned John Meursius, the Dutch critic, but containing the Life of Nicholas Chorier who assumed the name probably to attract purchasers for his book. I shall have something further to say of this book in my Reminiscences.

I will relate the circumstances which led me to place these books at that time on a separate leaf. The late Reverend the Editor of “The Crypt, or Receptacle for Things Past,” was a constant customer and reader of my Catalogues, the little books of French gallantry which appeared from time to time ~~were~~^{were} objectionable to him, and he desired I would copy Mr. Rodd’s plan

and print them on a separate leaf ; I have now that Catalogue of Mr. Rodd's before me, dated 1845, containing 25 pages of small books of the same character under the heading of "Facetiæ: Pieces of Wit and Humour, Satires, Jests, &c." Every collector of old Books to the time of Mr. Rodd's lamented death knew that he was a man of the most extensive and varied knowledge of old literature both English and Foreign, and ever ready to communicate that great knowledge to collectors and enquirers after old books. I do not suppose any collector, or penny-a-liner ever thought of calling in question the morality of his dealings in Facetiæ, (I must however place the late Horace Mayhew, a little above the penny-a-line class of literary hacks).

I have no doubt there are at the present time in London virtuous and conscientious Booksellers (ignorant perhaps of French History and the literature of France) who would be ashamed to make acquaintance with the personal Histories of "Madame de Montespan"—"Madame de Maintenon"—"Madame de Villette," (or any other picture drawn by Bussy Rabutin in his "Histoire Amoureuse des Gaules") or "Ninon de L'Enclos," and I may quote another celebrated Historical Character "The Maid of Orleans" written in Verse by Voltaire and translated by an Irish Lady of Title; these books and the like were of great interest to me as illustrating periods of French History, and I may also mention the Books illustrative of the French

Revolution and the literature just preceeding that great event, all of which were interesting to me, and I may ask, could the late Mr. Buckle have commenced his "History of Civilization" without having reference to Books particularly written at this period ?

Was the manly language of the old writers preferable to some of the modern thought and expression, covered only with a flimsy veil ?

"Time was, ere yet in these degenerate days
 Ignoble themes obtained mistaken praise,
 When Sense and Wit with Poesy allied,
 No fabled Graces, flourished side by side,
 From the same fount their inspiration grew,
 And, reared by Taste, bloomed fairer as they grew,
 Then, in this happy Isle, a POPE'S pure strain
 Sought the rapt soul to charm, nor sought in vain ;
 A polished nation's praise aspired to claim,
 And raised the people's, as the poet's fame.
 Like him great DRYDEN poured the tide of song,
 In stream less smooth, indeed, yet doubly strong.
 Then CONGREVE'S scenes could cheer, or OTWAY'S melt ;
 For nature then an English audience felt."—

English Bards.

I have now before me nearly all my private Catalogues for thirty years, which I left at No. 12, King William Street, for the benefit of my successor, and I can with confidence assert that neither Mr. John Wilson, nor any other Bookseller could point to a single book contained in any of those Catalogues without my being able to say why the Volume was pur-

chased. I collected no class of book without a proper object, they were not collected for Nurse-maids, as a modern Poet said in defence of his "Songs before Sun-rise."

I have been censured by a few ignorant persons for dealing in old books relating to the "Occult Sciences," for instance Demonology, and Devil-lore. Astrology which is the root of that beautiful Science Astronomy; Alchemy, the very root of that most important Science Chemistry :—Geomancy, Chiromancy and Metoposcopy are not modern names; I shall have something further to say on these subjects in my forthcoming volume.

I may probably touch slightly upon the Confession of Faith of an old Bookseller, (it will be "just as the maggot bite)," and in doing this I shall probably, after consulting some of the most modern philosophers, touch upon the one-pair theory, the European and the African—the Canary and the Linnet.

I shall not conclude my Volume without touching upon a very ancient subject, "Free Masonry." I can say nothing in disparagement of the English Mason, many of whom were my valued customers, but I shall mention a discovery I have made with regard to "French Masonry."

I may have something to say about "Solomon the Magnificent," Free-Mason number one. It would be interesting to know how he kept his large collection in

harmony, whether by any Masonic touch unknown to the Modern Mason. I may give some further account of the Queen of Sheba's Visit to Solomon, and the posing questions she put to him.

I shall give some account of how I dropt (not from the Moon) into Bookselling, and also how three-fourths of the money was made. It was not from the profits of book-selling, neither was it from joining the "Great Doo & Diddle Company," "Nathaniel Prigger," Resident Director, Legal Advisers, "Bolt and Sharp, round the corner." I may introduce the reader to "Mr. Thomas Tiddler," the concocter of some of the Great Doo Companies. For the present I have said enough, but cannot conclude without acknowledging with many thanks the kind letters already received, all of which will be specially acknowledged as soon as I have the opportunity. I may here mention, in my forthcoming volume of *Reminiscences* I do not intend to make use of any letters or names, but shall content myself, after the manner of Gabriel John, with a —, and probably a marbled page or two after another learned author.

[For Specimen Page of "*Reminiscences*" see over.]

LUSHER BROTHERS, "THE CAXTON PRINTING HOUSE," DISS.

SPECIMEN PAGE

OF

REMINISCENCES OF AN OLD BOOKSELLER.

In the beginning I was born on old Plum-pudding day, and as a matter of course shall take leave to tell the world how to make a plum-pudding without plums. I may tell all to whom it may concern how many beans make five. I will promise the Booksellers if they will subscribe for 13 copies of my little volume (as 12 at Trade price) and endeavour to sell them, (they must first down with the dumps) I will, in a sealed packet, tell them how an old Bookseller can sometimes, honestly, gain eleven three-farthings profit out of a Shilling, and if they will double their subscription will tell them how to gain the other farthing, (at least in the way I have done it).

As I have made no mems. (but what are in my upper storey), have said so in another place, it will be a sort of higgledy-piggledy, or shandemonium of odds and ends, without (as far as I can) taking anybody's name in vain. Am afraid this rig-ma-role may cause your gravity to be "Gallinipit," (I think Ritson or Hazlewood used the word.)

Signed,

GEORGE BUMSTEAD, S.S.

